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ROOTS AND RAMIFICATIONS:

OR,

EXTRACTS

FROM

VARIOUS BOOKS EXPLANATORY OF THE DERIVATION
OR MEANING OF DIVERS WORDS.



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VARIOUS BOOKS EXPLANATORY OF THE DERIVATION
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BY ARTHUR JOHN KNAPP.

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“Verba sunt rerum notæ.”—CIC. *Top.* 8.  
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P R E F A C E.

THE author of the following pages, who has for many years taken an interest in antiquarian, historical, and genealogical research, acknowledges the gratification afforded him by the perusal of Mr. Trench's book 'On the Study of Words,' which first invited him to explore this new and interesting field, at such occasional and limited intervals as his professional duties admitted of his devoting to the purpose. He cannot, however, express the same gratification from the perusal of Mr. Trench's later work, 'English Past and Present,' since he there found many words derived or explained which were previously destined to appear in this little volume, and which, in consequence, he has been obliged to reduce, not without regret, since the special object of this publication is to form from the proceeds of its sale the nucleus of a fund for providing church and school accommodation in a rural parish, where, with a population of several thousands, the church will


accommodate only a few hundreds, and where there is no provision for schools. With such facts as these to recommend his object, the author hesitates not to let the volume go forth in its present form, preferring this course to increasing its size by further delay, which might endanger a further *entrenchment* upon it. He has generally preserved references to the works from which he has made extracts, but he is conscious that in many instances this has been neglected, especially where he has borrowed from dictionaries or cyclopædias; he however acknowledges his obligation to every author from whose works he has made extracts without giving the reference. Should any who may peruse this Preface feel disposed to contribute to the sum sought to be raised, the author will thankfully receive such contributions.

10, *Paragon, Clifton*,
Oct. 1855.

CONTENTS.



CHAPTER I.		PAGE
Of the Saxon Language in names and places in England		7
CHAPTER II.		
Of words which we have acquired from the institutions or customs of the Romans		20
CHAPTER III.		
Of words derived from the names of places or persons ..		40
CHAPTER IV.		
Of words the etymology of which is obscured by reason of the original spelling having been corrupted		58
CHAPTER V.		
Of the interchange of letters in languages		73
CHAPTER VI.		
The same subject continued		91
CHAPTER VII.		
The consideration of words in daily use with us		112
CHAPTER VIII.		
Of words derived from the Greek language		133



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ROOTS AND RAMIFICATIONS.

CHAPTER I.

OF THE SAXON LANGUAGE IN NAMES AND PLACES IN ENGLAND.

THE truth of the words of Cicero which I have selected as the motto for this little book, that “words are the record of things,” becomes more and more apparent according to the degree of investigation which we bestow upon the origin and meaning of words. The names of our country, and the districts, towns, and places in it, will, when examined, bear out this assertion, and I propose in this chapter very briefly to investigate the early description of our country as given by our historians, and to test the fidelity of their narratives by an examination into the origin of the names given to many of the places in it. Mr. Hume, in his first chapter, says, “All ancient writers agree in representing the first inhabitants of Britain as a tribe of the Gauls or Celtæ, who peopled that island from the neighbouring continent—their language was the same, their manners, their government, their superstitions;” and after describing the successive invasions by the Romans and the Saxons, he adds: “Thus was esta-

blished, after a violent contest of near a hundred and fifty years, the Heptarchy or seven Saxon kingdoms in Britain, and the whole southern part of the island, excepting Wales and Cornwall, had totally changed its inhabitants, language, customs, and political institutions." From this we see that Wales and Cornwall continued to be inhabited by the people styled Gauls or Celtæ, who, from Cæsar's Commentaries on the wars in Gaul, Book I. c. 1, appear to have been called in their own language Celtæ, but in the Roman language Galli.

The names of these provinces, Wales and Cornwall, bear evidence of the fact that they were peopled by the persons called Galli, for the word Wallia (Wales) is but the Saxon corruption of Gallia, by the change of the letter *G* into *W*, in the same manner as the French word *gardien* becomes in our language *warden*, *garderobe* *wardrobe*, *garenne* *warren*, *guerre* *war*, *guêpe* *wasp*. In the statute of 2 Richard, c. 6 (1378), "against Welshmen taking away women from England, and other abuses," the Welshmen are called "gentz de Gales," and in the statute 2 Hen. IV. c. 12 (1400), "enacting that no Welshman wholly born in Wales shall purchase lands or tenements in Chester," &c., the words are "null homme Galoys entier neez en Gales et aiaux pere et mere neez en Gales purchace terres ou tene-mentz deinx les villes de Cestre," &c.; and to this day a Welshman is, in the French language, called

“Gallois,” and the Prince of Wales “le Prince de Galles.”

So with respect to Cornwall, the Romans gave to this district the name of Cornubia (probably from cornu, a horn or promontory, descriptive of the numerous promontories on the coast), and the Saxons adopted the first syllable of this descriptive word, adding Gallia as descriptive of the people, but in like manner changing *g* into *w*, and thus forming the word Cornwall.

Antiquarians have perplexed themselves in their endeavours to discover the etymology of the name of the town of Wallingford in Berkshire, but none of their conjectures appear to me satisfactory. I would suggest the possibility of the name being a corruption of Galliaford, and the record of some defeat of the Galli or Gauls at this place, the particulars of which have not descended to us. Our historians, describing the establishment of the Hephtharchy, say that the Saxon leader, Hengist, laid the foundation of the kingdom of Kent, comprehending Middlesex, Essex, part of Surrey, and Kent. Middlesex, it is evident, was the county of the middle Saxons, Essex that of the East Saxons, Surrey the land south of the river Thames (as St. Mary Overy is St. Mary's over the river), and Kent (written in Domesday *Chent*) is the corruption of Canticum, the Roman name of that province, still preserved in our days in the name of the city of Canterbury.

Mr. Hume says, "The next Saxon kingdom established in Britain was that of South Saxony by Ella, who brought over an army from Germany in the year 477." We find that Ella died in 504, and was succeeded in the kingdom by his son Cissa. This kingdom of South Saxony we have corrupted into Sussex, and its chief town, founded by Cissa, Cissaciaster, into Chichester. The kingdom of West Saxony was the third which was founded by the Saxons, and adjoined the South Saxons on the west, and was therefore called Wessex, or the country of the West Saxons, and seems originally to have consisted of the counties of Hants, Dorset, Wilts, and Berks. The founders of this kingdom attempted to extend their conquests, and laid siege to Mount Badon, or Banes downe, near Bath (where the Britons had retired), so named from the hot springs in the neighbourhood, which have rendered the city so celebrated throughout the world, but which name we have most unreasonably corrupted into *Lansdowne*.

The kingdom of the East Saxons was the fourth in order of the Heptarchy, and seems to have been formed principally out of the kingdom of Kent, and to have comprised Essex, Middlesex, and part of Hertfordshire. The name of Seward, one of the early kings of the East Saxons, is preserved to us in the name of the hamlet of Sewardstone in the parish of Waltham Abbey, as is the name of Offa,

one of its later kings, in the name of Offley, near Hitchin, where he had a palace.

Next to the kingdom of the East Saxons was the kingdom of the East Angles, containing the counties of Cambridge, Norfolk, and Suffolk, and founded by Uffa, whose name is still perpetuated in that of the village of Ufford (Uffa's ford) in Suffolk, on the river Deben. The two latter counties still preserve, with a trifling alteration in orthography and pronunciation, their original Saxon names of the Northfolk and the Southfolk. In Norfolk also the name of the chief Saxon town, Northwic, is continued in the name of Norwich, and in Suffolk the Saxon town of Southberi is preserved in the modern name of Sudbury.

The sixth kingdom of the Heptarchy was the kingdom of the North Humber, and comprised the whole of the district lying north of the river Humber, known to us as Northumberland, Cumberland, Westmoreland, Durham, Lancashire, and Yorkshire. This kingdom was originally two, one founded by Ida, comprising the four former counties, and called Bernicia, and the other by Ella, comprising Lancashire and Yorkshire, and called Deira. The grandson of Ida married the daughter of Ella, and the two kingdoms became united. Traces of Ella's name still continue in Yorkshire in the name of the parish of Ella Kirk, and the township of Ella West, Ella East, and Ellerby in the East Riding;

also in the West Riding in the Chapelry of Ellard, and in the township of Ellerbeck and the parish of Ellerburn in the North Riding.

Cumberland derived its name from tribes of Celtic origin known by the name of Cymri or Kymri, who were its inhabitants at the time of the Saxon invasion: by this same name are the Welsh still known in the Principality, and from them it received, by the Romans, the appellation of Cambria, by which it is still known to us.

The last and greatest of the seven kingdoms of the Heptarchy was that of Mercia, so called since, being situated in the middle of the whole country, it formed a March or border upon all the rest which abutted on it. It was situated southward of the kingdom of North Humber, and was bounded on the east by the kingdom of East Anglia and East Saxony, west by Wales, and south by the kingdoms of Wessex and South Saxony. In the name of the town of Oswestry in this kingdom we have a record of the battle fought there in 642 between Oswald, king of the North Humbers, and Penda, king of the Mercians, in which the former was defeated and slain; and in the parish of Offenham in Worcestershire we have a record of a subsequent king of Mercia, Offa, who resided there. In the Chapelry of St. Kenelm's, in the parish of Hales Owen, Shropshire, we have a memento of a later king of Mercia, St. Kenelm, who is reported to have been murdered

in 819 at this place by his sister, and to which Shenstone alludes in his 23rd elegy:—

“ Born near the scene for Kenelm’s fate renowned
I take my plaintive reed, and range the grove
And raise the lay, and bid the rocks resound
The savage force of empire and of love.”

Kennett, in his ‘Parochial Antiquities,’ p. 31, says, that though these usurpers of the country were swallowed up in the same common name of Saxons, yet they were three different sorts of people, Saxons, Jutes, and Angles, of which the latter took possession of the midland country, and were the most noble of all the intruding party. The Venerable Bede also calls the invaders Jutes, Saxons, and Angles.

These Angles seem to have come from a small province in the kingdom of Denmark and duchy of Sleswick, north of the Elbe, which to this day is called Angeln. They are mentioned by Tacitus in his book on the ‘Manners of the Germans,’ ch. 40. We know that the kingdom of Wessex by degrees subdued the other six kingdoms of the Hephtharchy, until, in the year 827, the whole country formed one kingdom under Egbert, shortly prior to which date Mr. Trench is of opinion that its earlier name of Britain was changed into that of Anglia. But I apprehend that the country must have been known by the name of Anglia at an earlier date; for the Venerable Bede published

about 734 his work, entitled 'Historia Ecclesiastica Gentis Anglorum,' a title which he would hardly have adopted unless the nation had at that time been commonly called Angles. In Lewis's 'Topographical Dictionary of Wales,' Egbert is also said to have taken possession of the island formerly called Mona, and to have changed its name into Anglesea, or the Isle of Angles, Ey being the Saxon word denoting an island.

It is somewhat singular that we should have preserved the original spelling and pronunciation of the name of Anglesea, when we have corrupted the spelling of Anglia into England, and its pronunciation into *Ingland*.

As Anglesea signified the Isle of Angles, so Athelney, in Somersetshire, signified the Isle of Athels, or nobles, the name having been given by Alfred to that small isolated spot in the moors, which he fortified. So Sheppy signifies the Isle of Sheep, Ely the Isle of Eels, Hertsey the Isle of Herts, Bermondsey the Isle of St. Bermond, Bardsey the Isle of Bards, formerly called the Isle of Saints, who in the monkish legends were stated to have enjoyed, whilst they continued virtuous, the privilege of dying in regular succession, the oldest going first, a privilege which was withdrawn when they became corrupt; which legend I imagine the monks framed from Gen. ii. 28, where Abram's brother Haran is recorded as the first man who died

before his father. The meadow at Chester, also, between the walls of the city on the west side, and the river Dee, now used as a race-course, is called Roodey, or the Island of the Rood or Cross.

The monuments of our Saxon ancestors are thickly studded through our land in the names of our villages and towns. Thus, the Saxon word *wold* or *weald*, a forest, is preserved to us in the names of Waltham, in Essex, in the Cotswold Hills, in Gloucestershire, the Weald of Kent, and Stow-in-the-Wold in Gloucestershire, which were no doubt formerly extensive forests. Stow was the Saxon word for a place, and we still use it in our word “stowing away;” and the word is largely introduced into the names of our towns, of which Bristol, formerly Brightstowe, and Chepstow are instances. The prefix *Chep* to the latter name, denoted that the place was a market-town, from the Saxon word *cyppan*, to buy and sell, a word which we preserve in our word *cheap*, and when we talk of “chopping and changing;” also, in our word “chapman,” one who buys and sells. A market, or place where goods were bought and sold, was called a “chipping.” In Wiclif’s translation of the Bible in 1380, the passage at the 7th chap. of St. Luke, v. 32, is thus rendered: “Thei ben like to children sitting in chepinge and spekinge togidre,” &c.; and again, at 20th chap. of St. Matthew, v. 3: “And he zede out about the thridde oure, and size othere stand-

ynge idil in the chéping;” so again at the 7th chap. of St. Mark, v. 4: “And whanne thei turnen again fro chepinge,” &c. It would be tedious to give a list of the places in which this word is incorporated, and I will only mention a few, such as Chipping Ongar, Cheapside, Chapmanslade, Chippenham. The termination of the latter place, *ham* (which word we still retain in our word hamlet, a little village), is of very general occurrence, and signified a habitation or village, as Keynsham, the village of St. Keyna; Farnham, the village of Ferns; Horsham, the village of Horsa, brother of Hengist; Shoreham, the village near the shore; Denham, the village in the dale—den being the Saxon word for a valley or dale—whence places situated in valleys frequently had this termination, such as Ambrosden, Hampden, Missenden. Names of places beginning with *Der* indicate that they were formerly the resort of wild beasts, from *Deor*, a wild beast, such as Derby, Derwent, Deerhurst—the termination of the latter word *hurst*, or *hirst*, is used in Domesday Book, to denote a little wood, and so we find the word joined to names of places where wood formerly abounded, as Hurst Monceaux, Hurst Courtney, Hurst Pierpoint, denoting the woods of the families of Monceaux, Courtney, and Pierpoint, and Chiselhurst, the wood abounding with pebbles—Chesyl signifying gravel or pebbles. For the same reason this latter word is affixed to

the name of the parish of Chiselhampton, in Oxfordshire; and to the Chesyl bank near Weymouth, which is an immense bank of pebbles thrown up by the sea, nine miles in length. We meet with this word in the 'Country Mysteries:—

“ As sond in the Se doth ebbe and flowe
Hath chesylys many innumerable,
So shall thi sede thou mayst me trowe
Encres and be evyr prophytabylle,”—

and it appears to me that we still preserve this ancient name for pebbles in our word shingle.

When names of places terminate in gate, it discloses to us that they were situated on a thoroughfare, “gate” being the Saxon word for a way or path; thus, Sandgate is the sandy way; Highgate, the high way; Margate, the way to the sea. Hence, also, comes our word “gait,” the manner of walking, and, as I fancy, our word “gaiters,” though Richardson says that the latter word is of no great antiquity in English. The names of places terminating in ford, evidently indicate their position on a river passable on foot, examples of which are Oxford, the ford of an ox (synonymous with the name Bosphorus), Knutsford, Canute's ford; Bradford, the Broad ford; and Hereford, the ford of an army, from the Saxon word her, an army, of which word we preserve a record in our word Herring, expressive of the number and order in which the shoals of these fishes arrive in our seas. Lord Coke says

that “wic” signifies a place on the sea-shore, or on the banks of a river: hence we have Ipswich, Sandwich, Greenwich, Norwich, &c. In Cheshire the houses appropriated to the making of salt are called Wych-houses; and the chief towns where the salt trade flourishes are called by the same name, as Nantwich, Middlewich, Northwich, Droitwich, Shirleywich, and Wicham; and it would seem, therefore, that this word has some reference to salt.

We need not, however, refer to counties and towns for evidence of Saxon remains, for every parish and farm furnishes such testimony. A very large portion of the fields of almost every farm bears the name of the Tynning, or the middle or upper Tynning, the word being derived from the Anglo-Saxon verb *Tynan*, to enclose, and thus the word signifies an enclosure, or close, as distinguished from the waste, or un-enclosed land. From the same origin, also, we get our word town, now signifying habitation, enclosed by walls, but which seems originally to have signified an enclosure of land, for where in our translation of the passage of St. Matthew, ch. 22, v. 5: “But they made light of it, and went their ways, one to his farm, another to his merchandise” —in Wiclif’s translation in 1380, the passage is: “But they dispiseden and wenten forth, oon to his town, another to his marchandise.” And again in St. Luke, chap. 14, v. 18, the passage in our Bible:

“I have bought a piece of ground, and I must needs go and see it,” is in Wiclif’s translation: “I have bought a town, and I have nede to go out and se it.” From the same source, also, we have the word Tunnel, signifying an enclosed or covered way.

The word “holme” denotes a river island, or a place surrounded by rivers: thus we have the several holmes in Derwentwater, Windermere, and Ulswater; the “Flat Holmes” and the “Steep Holmes,” in the Bristol Channel, and Axholme in Lincolnshire, a district of land bounded by the rivers Don, Trent, Tone, and Idle, the name being an abbreviation of Axelholme, from Axel, formerly the principal place in the district, but now a mere village called Haxey. The word lade signified flowing water, and was used by the Saxons to describe a town at the mouth of a river; thus Lechlade is the town at the mouth of the river Leach, and Cricklade, the town where the rivers Churn and Key join the Thames. We also preserve a record of this word in our verb “to ladle.”

CHAPTER II.

OF WORDS WHICH WE HAVE ACQUIRED FROM THE INSTITUTIONS OR CUSTOMS OF THE ROMANS.

I PURPOSE in this chapter to consider some words which the institutions, customs, and habits of the Romans have supplied us with. The word *prerogative* is one of these, and is used by us to signify an exclusive or peculiar privilege. The Romans, when they assembled to elect magistrates, make laws, or deliberate upon any public affairs, divided the people into centuries or hundreds, and in order that the votes might be more easily collected, they were taken by centuries. The names of the centuries were thrown into a box, and the box shaken, so that the lots might lie equally, and the century whose name was first drawn, was first asked its opinion, and was therefore called *Prærogativa*, from the Latin words *præ*, before or first, and *rogo*, to ask. So when we speak of the royal prerogative, we speak of the right which appertains to the King or Queen of being first asked or consulted in whatever concerns the business of the nation, and Lord Coke says that the word was adopted because, though an Act of Parliament passes both houses of Parliament, yet in order to make it a law, the Royal assent must be first asked and obtained. From this,

the great prerogative of the crown, other powers and rights enjoyed by the ruling authority came to be called by the same name.

We use the word *corollary* to denote a consequence or a conclusion deduced from something previously demonstrated, but the word in its earlier use signified a surplus, or addition, and is so used by Shakspeare in 'The Tempest,' Act iv., Scene 1. Prospero says,—

“ Well

Now come, my Ariel, bring a corollary
Rather than want a spirit.”

The word is handed down to us from the Romans, and was used by them in their dramatic entertainments to signify a reward given to the players, over and above their just hire, and was derived from the word *corolla*, a little crown or garland, such being the reward usually given.

Our word *confiscate* comes from the Latin word *fiscus*, which originally signified a wicker-basket, used for squeezing olives or grapes. It afterwards signified a basket for holding money, and was subsequently used to denote the treasury of the Emperor, and then the money itself: thus confiscate now means to transfer private money or goods, as forfeited to the public treasury or exchequer. From the same source the French get their word *fisc*, the treasury or exchequer, and we and they the word fiscal.

Amongst the Romans, those slaves who were emancipated, were called *liberti* and *libertini*, de-

noting that they were freed, and had the power of doing what they pleased, and so we now adopt the word *libertine*, to denote one who is free from all moral and religious restraint. Slaves who were born in the house of their masters were called *vernæ*: hence *vernaculus*, from whence we get our word *vernacular*, came to signify proper and peculiar to one's own country. Slaves employed to accompany boys to and from school were called *Pædagogi*, from the Greek words *παις*, *pais*, a boy, and *αγω*, *ago*, to lead; and hence the word *pedagogue* with us came to signify an instructor of boys. Slaves who were branded with a hot iron, as a punishment for theft, were called *Stigmatiçi*, from the Greek word *στιγμα*, *stigma*, a brand, and hence we get our word *stigmatize*.

When a Roman made his will, it was tied up with thread, and sealed; if he desired to alter it, he broke the seal and unsealed it, which was called *resignare*, to break the seal. The word *resign* thus came to signify to yield up, in order to be cancelled. Thus we say to resign the crown, when the king gives up the kingdom; and resignation to the will of Providence is a submissive yielding up of ourselves to the Divine authority.

In using the words *tribe*, *tribune*, *tribunal*, *tribute*, *contribute*, we little think that they all derive their origin from the Latin word *tres*, three; and that in using these words we preserve a record of the ear-

liest state of the Romans under Romulus, who divided the people into three divisions, and called them tribes, from their number. The *tribune* was an officer at the head of each tribe, the *tribunal* was the place of his residence, and came to signify a seat of justice; the *tribute* was the sum paid by each tribe to the common stock, towards the maintenance of the state; and *contribution* was the act of paying the tribute to this common stock. From the same source we get our words *tributary*, that which pays tribute; *distribute*, to allot or portion out, *attribute* in its early sense signifying to give a part or portion; and hence the substantive *attribute*, something given, assigned, or ascribed.

How often do we hear the word *palliate* made use of, without discerning the antiquity which it covers. As the Toga was the distinguishing part of the Roman dress, so was the Pallium that of the Greeks, and these habits were so peculiar to the two nations respectively, that "Palliatus" was used by the Romans to signify a Greek, as distinguished from "Togatus," a Roman. Palliatæ was the name of plays in which the scene was laid in Greece, as Togatæ was of those in which the scene was laid in Rome. The Pallium consisted of a short cloak, and thence to palliate is literally to cover with a cloak. At the age of seventeen the Roman youth of quality assumed the *toga virilis*, but up to that age, they wore the dress called *toga prætexta*, which was a

white garment bordered or edged with purple, the word *prætecta* literally meaning, woven before. As the *toga prætexta* was the dress used to cover the body, so in process of time the word *prætextus* was used to signify a cover to conceal the thoughts, and hence our word *pretext*, a colour or motive for doing something.

To *assess*, to impose a rate or tax, is by Johnson and Richardson derived from the Italian *assessore*, and we may have obtained the word immediately from this source, but the word comes originally from the Latin, *censeo*, to number. The census, among the Romans, did not at first signify the actual taxation, but the numbering of the people, and the valuation of their property, prior to the making of the rate. The latter no doubt followed the former very quickly, and so the word *census* afterwards came to denote the tax itself. In our translations of St. Luke ii. 1, the passage is, "that there went out a decree from Cæsar Augustus that all the world should be *taxed*,"—the word so translated, *taxed*, is in the Greek ἀπογραφῆσθαι, *apographesthai*, which merely means, should be enrolled or registered. In Wiclif's Bible, 1380, the passage is rendered, "that all the world should be *described*," and in the Rheims Bible, 1582, "that the whole world should be enrolled," so that the decree of the Emperor really was, that the census or enrolment should be taken, in order that the tax might afterwards be

imposed. It is quite clear that there is some further confusion in the translation of our Bibles, at this passage, for in the next verse it is thrown in by way of parenthesis, that this taxing (or numbering or enrolment, for the Greek word is the same as that used before) was first made when Cyrenius was governor of Syria. Now Cyrenius, or Quirinus, was not made governor of Syria until many years after the birth of our Saviour, and this enrolment, here mentioned by St. Luke, took place before our Saviour's birth. The solutions of this difficulty in the notes to Mant's Bible by Archdeacon Paley, Dean Prideaux, and Dr. Hammond, are not satisfactory; neither do the notes to Scott's Bible satisfy me. The true solution seems to be, that our translators did not select the appropriate meaning of the word *πρωτη* in this passage which they translated *first*. The word signifies not only first, but before, and former, when used adverbially; and had the passage been rendered, "this taxing was made *before* Cyrenius was governor," or, "that this was a prior taxing to that made when Cyrenius was governor," it would have removed all difficulty. It is evident that the passage was thrown in by the Evangelist, by way of parenthesis, and is not at all necessary to the sense of the passage. The reason of its introduction seems to have been, to distinguish this taxation of which he was speaking from that which subsequently took place, and which he records in

the passage, Acts v. 37, "After this man, rose up Judas of Galilee in the days of the taxing, and drew away much people after him." That the taxation spoken of Acts v. took place when Cyrenius was Governor of Syria, we know from "The Antiquities" of Josephus, Book xviii., ch. 1, where he says that Cyrenius came into Syria, being sent by Cæsar to be a judge of that nation, and to take an account of their substance," adding immediately, "yet was there one Judas, a Gaulonite, who became zealous to draw the people to a revolt, who both said that this taxation was no better than an introduction to slavery, and exhorted the nation to assert their liberty," thus clearly identifying the taxation under Cyrenius with the taxing at which Judas revolted. There is no question, therefore, but that the taxation referred to in Acts v. took place many years after the taxation referred to in Luke ii., and the second verse of the latter chapter was evidently inserted to distinguish the one from the other. The masculine of the adjective *πρωτος*, *protos* (the feminine of which is, in the second chap. of St. Luke, translated *first*), occurs at 1 St. John xv. 30, where it is translated *before*. "He that cometh after me is preferred *before* me, for he was *before* me;" and, again, in the 15th chap. of St. John 18, we find the neuter of this adjective used adverbially, and translated *before*. "If the world hate you, ye know that it hated me *before* it hated you."

We meet with the word *cense*, signifying a *tax*, in many old writers, which seems first to have been corrupted into *cess*, and then into *assess*. The officer at Rome whose duty it was to take the account of the different families and their possessions was called the Censor, and it was part of his duty to correct ill manners and punish misdemeanours of a private nature, which did not come under the cognisance of the civil magistrate; thus, if one did not cultivate his ground properly, if a horse-soldier did not take proper care of the horse provided for him by the state, or if one lived too long unmarried, the duty of the Censor arose, and hence from the name of this officer, and his judgment in such matters, we acquired the words *censure* and *ensorious*.

In our word *auspicious*, derived from the Latin word *auspex*, a compound of *avis*, a bird, and *specio*, to behold, we preserve a record of Roman superstition. The *auspex* was an officer who foretold future events by observing the flight, chirping, or feeding of birds. In early times the different works of the husbandman were governed or regulated by observing the arrival and departure of birds, and in later times no affair of moment was undertaken by the Romans, nor did any magistrate among them enter upon the duties of his office until the birds had been consulted by means of these officers. If chickens fed greedily, it was considered a good omen; if, on the contrary, they declined to eat, the omen was

deemed bad. In the first Punic War, the Roman Consul, Pulcher Claudius, consulted the officer in charge of the chickens, who reported that they would not eat, upon which the Consul ordered them to be thrown into the sea, saying, "Then let them drink." After this he engaged the enemy, was defeated, with the loss of his fleet, and was disgraced on his return to Rome. Though the word *omen* was used by the Romans indifferently, to signify good or ill luck, we use the word, and the adjective *ominous*, as indicative only of ill; and we use the word *abominable* as descriptive of a thing, or of conduct which should be turned from, as from an ill omen.

We popularly use the word *annals* to denote a simple record of events, as, when Gray speaks of "the short and simple annals of the poor;" but among the Romans it had a much more important signification, and denoted the account of the public transactions of each year drawn up in form by the chief priest, and was derived from the Latin word *annus*, a year, and were consequently called *annales*. As these *annales* were the record of the year, so the *kalendares* among the Romans (whence our word *calendar*) signified the first days of each month, being derived by them from the Greek word *καλεω*, *kaleo*, to call, because the priests were accustomed to call the people together on the first day of each month, and to apprise them of the festivals, or days that were to be kept sacred during the month.

Again, the words *mimic* and *pantomime* have descended to us from the Roman mimi, buffoons who entertained the people with representations by dumb show, in which everything was expressed by dancing and gestures, without speaking. With us the word *discuss* has no other meaning than to debate, but this is really the metaphorical meaning of the word, which comes from the Latin *discutio*, to shake apart; and so to discuss is properly to shake apart, and thoroughly sift and examine a subject. The word is frequently found in Holland's Pliny in its primary meaning; thus in book xx. ch. ix. he says, "The sudden mists and dimness which cometh over the eyesight is discussed and dispatched cleane, in case one do no more but chew cabbage in vinegar." Again, book xx. ch. xiii. he says, "that the juice of wild rue helpeth those that are hard of hearing, and discusseth the ringing sound in the ears."

We use the word *second* in a variety of senses, yet if we investigate the derivation of the word, we shall perceive an uniformity of meaning in them all. The word comes from the Latin *sequor*, to follow; thus second is that which followeth the first; a second in a duel is he who followeth the principal; a seconder of a motion is he that followeth the mover of it. The man who is second to none is one who followeth nobody; a secondary or second-rate person is one who is contented to follow in an inferior place. The Romans used the word *scrupulum*, to denote a

minute of time, the *scrupulum* being a small pebble (originally, no doubt, used in reckoning), and they called the sixtieth part of a minute *secundum scrupulum*, whence, by dropping the word *scrupulum*, we have applied the word *second* to denote the sexagesimal division of the minute. The *scrupulum* is described as a small pebble, such as found its way between the sandal and the foot, and occasioned difficulty or vexation to the foot-passenger; and hence the word *scruple* with us is applied to express a doubt or perplexity about small matters; and *scrupulous*, signifying literally full of little gravel stones, came to signify full of little doubts or hesitations.

Abstemious comes from the two Latin words *abs*, without, and *temetum*, wine. It was a term applied to those who, from their natural aversion to wine, could not partake of the cup of the Eucharist, and the Calvinists allowed such to partake of the bread only. Pliny tells us, book xiv. ch. xiii. that "in ancient time women at Rome were not permitted to drink any wine," and he adds, that Fabius Pictor in his 'Annales,' reporteth, "that a certain Roman dame, a woman of good worship, was by her own kinsfolke famished and pined to death, for opening a cupboard wherein the keys of the wine-cellar lay, and that Cato doth record that hereupon arose the manner and custom that kinsfolk should kiss women when they met them, to know by their breath

whether they smelled of *temetum*, for so they used in those days to term wine.”

We preserve a record of the primitive mode of making payment of the price of an article, by weighing the silver to be given for it, in our verb *to spend*, from the Latin word *pendo*, to weigh ; and the same record is preserved in our word *expenses*. Again, the word *pensive*, which we use to signify thoughtful, literally signifies one who weighs well a subject, and is near of kin to our word *ponder*, which comes from the same source. So also *stipend* is also derived from the same Latin word to weigh, and *stips*, the Latin word for money (which was so called from being stowed away in a cellar, that it might occupy less room), being derived from the Latin word *stipo*, to fill up close. We use the word *pecuniary* as relating to money, the word being derived from the Latin word *pecus*, cattle, which represented the wealth of the ancients. Servius Tullius stamped pieces of brass with the images of cattle, oxen, swine, &c., which pieces passed current as money ; so the word *peculate* is derived from the same source, and though now used to denote the pilfering of the public money, formerly denoted the stealing of cattle. *Peculiar*, belonging to any one, to the exclusion of all others, comes from the Latin word *peculium*, which is derived from the same word *pecus*, cattle, and was that stock of cattle which a son, with the consent of his father, or a slave, with the consent

of his master, acquired and retained to his own use ; and when money became more plentiful, the signification of the word became extended from cattle to money, and other property. In the Roman Catholic convents the word *peculium* means those goods which each religious member of a house reserves to and possesses for his particular use.

The word *retaliate* also comes to us from the Romans, being derived from the Latin word *talis*, like, and among the Romans the *lex talionis*, law of retaliation, awarded a punishment similar to the injury inflicted, such as an eye for an eye, a limb for a limb, &c. But this punishment, though decreed by the Twelve Tables, was rarely inflicted, since the law also allowed the redemption of the punishment by a money payment. This legislation seems to have been almost identical with the Levitical law, which in words authorised the authorities to execute a punishment similar to the offence, but also permitted, except in the case of murder, pecuniary satisfaction to be substituted for the punishment.

The Romans had an officer called the Prefect of the Prætorian Cohorts. This office was originally a military one ; but the Emperor Constantine created four of these officers, and made their offices civil, taking from them the command of the soldiers, and dividing among them the care of the whole empire. Under each of these were several substitutes or deputies, who had the charge of certain districts;

which they called *dioceses*, from the Greek word διοικεω, *dioikeo*, to govern; from whence, in the ecclesiastical division of our country, we have adopted the word *diocese*, to denote a district presided over by a bishop.

Johnson derives the word *porcelain* from the French *pour cent années*, for a hundred years, and Richardson says that China dishes were so called, perhaps because they are believed to be buried for many years in *cells*. Neither of these derivations seems to be very satisfactory. The true derivation will, I think, be found to be from *porcus*, the Latin word for a pig. In consequence of the aid afforded by the Portuguese to the Chinese against the pirates who infested their coasts, they obtained from the Chinese liberty to establish a settlement at Macao, and from thence by way of Portugal China ware was first imported into Europe, and was called *porcellana*, the name given by the Portuguese in the East to the cowrie shells (called by the Germans *porcellanen*, and by the French *porcelaines*), and which name was so transferred to the Chinese cups, as indicative of their transparent shell-like texture. In our own language these shells bear the same name. In Holland's translation of Pliny, book ix. ch. li., speaking of fishes, he mentions *porcelains*, and in book xiii. ch. xii., speaking of the manufacture of paper, he says, "It is polished with some tooth, or else with a porcellane shell." Mr. Gray, the

naturalist, states that these shells are called *porcelli* in Italy, and adds, that *porcelain*, the common name of the cowries, is taken from the fancied resemblance of these shells to pigs; thus we see that our porcelain cups and our porkers are both derived from the same Latin word *porcus*, a pig. In like manner the Romans gave the name *porca* to the ridge of land raised by the action of the plough, from the same fancied resemblance to a pig's back; such ridges were also called *lira*, and the Romans were at great pains to make the furrows straight, and of equal breadth. The ploughman who went crooked was said *delirare*, to depart from the straight ridge, and thus by a metaphor the word was applied to a person committing an error, or deviating from the right course. We meet with the word so used in Horace, book i. epistle i. ver. 14—"Quicquid delirant reges plectuntur Achivi" ("Whatever errors kings commit, the people suffer for them"), and we have extended the application of the word still further; for we say that a person of wandering mind is *delirious*. The ploughman who went crooked was also by the Romans said *prævaricare*, derived from the Latin word *varus*, not walking straight. Horace, book i. sat. iii. ver. 47, says, "that an affectionate father conceals as much as possible the bodily defects of his children. If he has a son who squints, he says he merely blinks; he calls another who is a dwarf his chicken, and calls the third *varus*, walking crooked,

when the boy is bandy-legged. This word *varus* came to be applied to a person who did not go straight in anything he had undertaken, and thus *prævaricator* was applied by the Romans to an advocate who betrayed the cause of his client, and by neglect or collusion assisted his opponent, and we now apply the word to denote a shuffler, or one who plays fast and loose.

The French use the word in the same sense as we do, but it also has with them its former meaning, namely, one who betrays his trust.

The word *varicose* has the same origin, and signifies veins unnaturally tortuous.

The Romans gave the name of *interpretes* to persons employed by candidates for office to bargain with the people for their votes, and hence we get our word *interpreter*, denoting one who acts between two persons, to explain the words of the one to the other.

The act of the candidate going round to the houses of the voters to solicit votes was called *ambiendo*, going round, and hence the word *ambition* with us has acquired the signification of a desire for preferment or honour; and from the same source we get our word *ambient*, going round, or surrounding.

The word *province*, in such general use with us, comes, as I believe, from the Latin words *pro*, far, and *vinco*, to conquer, and signified with the Romans a distant country conquered by them, and to which

the Senate sent a governor from Rome. The district in France now called Provence derives its name from the designation *Provincia*, given to it by the Romans after its conquest, and from being at first a mere descriptive term has now come to be appropriated as a proper name. The word *Provincia* was also used by the Romans metaphorically to signify the office or business of any one. Thus, if a Consul was charged with the conduct of a war, it was called his province or duty; and we retain the word in this sense also in our language. Thus Pope, in the 'Rape of the Lock,' chap. 2, says:

"Our humbler province is to tend the fair,
Not a less pleasing, though less glorious care."

Among the Romans books were not divided into pages and bound up as they now are, but a skin was written on continuously and rolled up upon a staff or cylinder, fastened at one end of it, in the same manner as large maps are now with us; and from the Latin word, describing this process of rolling, *volvo*, came their word *volumen*, from whence we have obtained our word *volume*, and also our word *voluble*, meaning in its primary sense easy to be rolled, and afterwards expressing fluency, or words rolling out without difficulty.

The act of unrolling a book for the purpose of reading was called *evolvere*, and hence we get our word *evolve*, to unfold or disentangle. If one skin

were not large enough to contain the whole writing, another skin was joined on at the end, and this additional skin was called *scheda*, from whence we get our word *sheet* and *schedule*.

The Romans adopted the word *papyrus* to denote paper made from that rush, but when it ceased to be so made it acquired another name, for Pliny (book xiii., ch. 12), after giving a full description of making paper in Egypt, says "that papyrus was the material from which the Roman paper was prepared, but when that material was taken away, the manufactured article received the name of *charta*; this word they derived from the Greek *χαρτης*, *chartes*, from *χαρᾶσσω*, *charasso*, to inscribe, and signified an article on which letters were inscribed. From this word we get our words *chart*, *charter*, *cartel*, *cartoon*, a painting on thick paper. From the same source we get *character* and *characteristic*; *character*, from its general sense, signifying an engraved mark or figure, as numeral characters engraved to express numbers, each figure conveying a distinct meaning; and when the word is applied as descriptive of a person, it denotes something peculiar to such person, distinguishing him from others, and as it were engraved upon him; and when used as a verb it preserves its original meaning: thus Shakspeare says,—

"O Rosalind! these trees shall be my books,
And in these books my thoughts I'll *character*."

The manufacture of paper in England is comparatively of recent date. A paper-mill is said to have existed in Hertfordshire in the reign of Henry VII.; however this may be, coarse brown paper was manufactured in England in the year 1588, by John Spielman, a German, who was knighted by Queen Elizabeth in that year, and to whom she granted the manor of Portbridge or Bycknore, near Dartford in Kent, and a license for the sole gathering, for ten years, of all rags necessary for the making of such paper. He erected a paper-mill at Dartford, and died in the year 1607.

Fuller, who was born 1608 and died 1661, complains that the making of paper in England was not sufficiently encouraged, "considering the vast sums of money expended in our land for paper out of Italy, France, and Germany, which might be lessened were it made in our own nation." The manufacture of paper seems shortly afterwards to have received some protection, for we find a statute in the reign of William and Mary, imposing duties on foreign paper; and by a statute passed in the tenth year of Queen Anne's reign certain duties are imposed on all paper imported from abroad; and amongst other descriptions of paper we find in this statute "Genoa foolscap fine" and "Genoa foolscap second," the word *foolscap* being a corruption of the Italian *foglio capa*, a chief or large sheet of paper, or first-sized sheet; and so this word has no connexion,

as is too often supposed, with the persons in the French epigram, of which I have somewhere met with the following translation :—

“ The world of fools has such a store,
That he who would not see an ass
Must bide at home, and bolt his door,
And break his looking-glass.”

The Italian word *foglio*, before mentioned, is derived from the Latin *folium*, a leaf of a tree, leaves having been originally used for writing upon—the record of which we preserve in speaking of the *leaves* of a book ; from the same Latin word *folium*, derived from the Greek word *φυλλον*, a leaf, we get our word *foliage*.

CHAPTER III.

OF WORDS DERIVED FROM THE NAMES OF PLACES OR
PERSONS.

MANY articles derive their names from places or persons; thus, the wine which we call *Madeira*, is from the Spanish word *Madera*, a wood, such having been the name which Gonzalves Zarco gave on its discovery, in 1420, to the island from whence we obtain that wine, the island being then covered by an immense forest. In like manner, *Sherry* derives its name from *Xeres*, a town of Andalusia in Spain, pronounced *Jeres*. The cherry, called by the French *Cerise*, from *Cerasus* (now Kheresoun), a seaport in Asiatic Turkey, situated on a gulf in the Black Sea, from whence it was introduced into Europe by the Romans under Lucullus, in the year 73 B.C. Pliny, in book xv. ch. 25, says: "Before the time that Lucullus defeated King Mithridates, there were no cherry trees in Italy; he was the man that first brought them out of Pontus, and furnished Italy so well with them, that in six and twenty years other lands had part thereof, even as far as Britain, beyond the ocean." From the Dalmatian *Maraschi*, cherry, we get the name *Maraschino*, given to the liquor of European celebrity, which

the Austrians distil from it. In like manner, *Jalap* derives its name from *Xalapa*, a town in Mexico, and the seat of government for the state of Vera Cruz, in the neighbourhood of which the plant was discovered, being the root of the Ipomea. *Chocolate* comes from *Choco*, a province in Mexico, where the Cocoa tree abounds, and from whence it was imported into Europe, about 1520. *Pheasant*, from the river *Phasis*, in *Colchis*, as we learn from Martial, book xxx. ep. 72. *Pistol*, from the town of *Pistoja*, in Tuscany, where, Sir James Turner (in his 'Pallas Armata,' pub. 1670) informs us, this weapon was first manufactured in the reign of Henry VIII., by Camillo Vitelli. It is probable that in 1541 this weapon was unknown in England, as it is not mentioned in an Act of Parliament passed in that year, "concerning crossbows and hand-guns;" but it would seem was shortly afterwards introduced, as we meet with the word in a proclamation by Queen Elizabeth, 1575; and pistols are mentioned as articles of English manufacture and export, in the act of 12 Charles II. chap. 4 (1660).

In our word *chalybeate*, which we obtain from the Greek χαλυψ, in Latin *chalybs*, signifying iron, we preserve the name of Chalybes, once a very powerful people of Asia Minor, who harassed the 10,000 Greeks in their retreat from Cunaxa, and whose country abounded in iron mines. Again, we learn from Arethas, who wrote an account of Bi-

thynia, that the stone which we call *Calcedony*, derived its name from *Chalcedon*, an ancient city of Bithynia, opposite Constantinople. In like manner, *Agate* is derived from the Greek word *αχατης*, *Achates*, a river in Sicily, on the banks and in the bed of which these stones were abundant. They are, however, found in abundance in our own country, especially at Aberystwith, in Cardigan-shire, and at Kinnoul, near Perth, in Scotland, where they bear the more simple name of Scotch pebbles.

Camden, in his 'Britannia,' p. 971, tells us that the Sandpiper, which we call the Knot, derived its name from King Canute, or Knute, to which Drayton, in his 'Polyolbion,' refers in the following passage :

"The Knot that called was Canutus, bird of old,
Of that great King of Danes his name that still doth hold,
His appetite to please that far and near was sought
For him, as some have said, from Denmark hither brought."

Pliny informs us that the serpent called *Boa*, derives its name from *Bos*, a cow, giving as a reason, "this serpent liveth at the first of kine's milk."

The pound Troy derived its name from *Troyes*, a city of Champagne, where it was a standard weight. The ounce of this weight was brought from Grand Cairo into Europe about the time of the Crusades, and was first adopted at Troyes; "la libre de

Troy ” is used with us as early as 1414, in the second statute of 2 Hen. V. ch. 4. In like manner, the towns of Cologne and Toulouse had their pounds, which were standard weights. *Copper* derives its name from the island of *Cyprus*, which was discovered by the Phœnicians (according to Eratosthenes, the Librarian of Alexandria) about 2000 years before the Christian era. At this time the island was so full of wood, that it could not be tilled, and the Phœnicians cut down the wood for smelting the copper, with which the island abounded. The island is said to have derived its name from *Cypros*, the name of a shrub or tree, with which it abounded, and which is supposed to have been the same as our *Cypress*.

Worsted derived its name from *Worsted*, a parish, and formerly a market-town in Norfolk, where there were formerly extensive manufactories of this article. In the ‘Parliamentary Gazetteer of England and Wales,’ it is said “Norwich is the most ancient manufacturing town in the United Kingdom, and has been noted for its woollen fabrics since the reign of Henry I., when a colony of Flemings settled in the city, and got the long wool spun at the village of Worsted, nine miles to the north, whence the article took its name. We find worsted mentioned in the statute of 17 Richard II. (1393), and again as being made at Norwich in the statute of 7 Edward IV. (1467). So *Blankets*

derive their name from *Thomas Blanket*, who in 1340 established a loom in his own house in Bristol, for the manufacture of this article. His house, it is believed, was in Touker Street (now called Tucker Street), and which derived its name from the *Touker*, the ancient name of cloth-workers, and who were so named from the river *Toucques*, near Abbeville, in Normandy, from which country the manufacture of cloth was brought to Bristol and the West of England, early in the reign of Edward I., as we learn from Dallaway's 'Antiquities,' pp. 79 and 179. In the statute 2 and 3 Philip and Mary, chap. 12 (1555), cloth-workers are styled *Tuckers*, and their mills *tucking-mills*.

In our word *Spaniel* we preserve the record that this species of dog originally came from *Spain*, though at what period cannot now be ascertained. The Latin poet Nemesianus, who flourished about the year 281 of our era, in his 'Cynegeticon, or book concerning hunting-dogs,' apparently speaking of the spaniel, says, "Quorum proles de sanguine manat *Ibero*" (whose stock sprung from Spanish blood); and the celebrated naturalist, Ulysses Aldrovandus, who was born in 1527 and died in 1605, gives two sketches of the spaniel, both of which he calls *Canis Hispanicus*, "the Spanish dog."

Mummary is derived from *Mahomeria*, the temple of Mahomet, and was the term used in ridicule of the gestures and songs practised by the followers

of Mahomet, and the word afterwards came to denote any kind of foolery ; and *gibberish*, anciently written *gebrish*, took the name from *Geber*, a Sabean of Harran, in Mesopotamia, who lived in the eighth century, and wrote four tracts on Chemistry, having the object of teaching the method of finding the philosopher's stone. We learn from Pliny, book vi. ch. 20, that the *Topaz* derives its name from *Topazos*, an island in the Red Sea, where this gem was found in abundance.

The fruit which we call *Currants* derives its name from *Corinth*, and was formerly spelt *Corinths*. Stowe mentions them as *Corinths*, commonly called *Currants*.

Ermine derives its name from *Armenia*, and in 1660 we find, in the statute of 12 Charles II. chap. 4, this fur written *Armins* ; so in Littleton's Latin Dictionary, seventeen years later, it is called *pellis Armeniana*, Armenian skin. In Italian, the weasel producing the fur is called *Armellina*, and in the Spanish *Armino* and *Armelina*.

Gin, the contraction of the name *Geneva*, we are told was first made in that city, and thence derived its name. A similar spirit was afterwards manufactured by the Dutch, and acquired the name of *Hollands*, from which country, also, the linen, called by us *Holland*, derives its name.

Galvanism took its name from Aloysius *Galvani*, who was born at Bologna, 1737, and who, about

1763, was appointed public lecturer in the University of that city, and who, by a mere accident, discovered that all animals have within them an electricity of a peculiar nature, to which he gave the name of "animal electricity," but which has since acquired the name of *Galvanism*, from its discoverer.

Alessandro *Volta*, professor of natural philosophy, in the university of Pavia, made further discoveries in the science of electricity, and from him we acquire the name of *Voltaic* battery.

The *Carraway* plant preserves in its name a record of its native country, *Caria*, as we learn from Pliny, book xix. ch. 8. The name which we have given to the *Turkey* indicates that we obtained it from that country, though it was not a native of it, the bird being peculiar to the continent of America, from whence it was probably introduced into Europe by the Spaniards. This bird is called by the Italians and Spaniards *Gallo d'India*, by the French *Coq d'Inde*, and by the Germans *Indianische Hahn*, all preserving the name of India, originally given by the Europeans to America. Robertson, in his 'History of America,' says that Columbus, on landing on this continent, found gold, cotton, and a root resembling rhubarb, the alligator, and rich plumaged birds; and considering that these productions were peculiar to the East Indies, tenaciously adhered to the opinion that

he had landed at the eastern extremity of India, and the Spaniards and all other nations in Europe adopted that opinion; and, accordingly, in an agreement made by Ferdinand and Isabella with Columbus, the name of Indies was given to the newly discovered countries; and after the error which gave rise to this opinion was detected, and the true position of the new world ascertained, the name was continued, and the name of West Indies was given by all the people of Europe to the country, and that of *Indians* to the inhabitants, by which name the American aborigines continue to be called to this day. The name of the drug which we call *Rhubarb*, is the corruption of the Latin words *Rha barbara* (foreign Rha), and preserves a record of the river known to the ancients as the *Rha* (now the Volga, in Russia), on the banks of which the plant producing the root furnishing the drug was supposed to grow. This drug is mentioned as *Rhabarbarum* in the statute 12 Charles II. ch. 4 (1660). It is somewhat surprising that although this drug has been used for centuries, the native place of the plant producing it is still unknown to us.

Our word *Shallot*, frequently written *eschalot*, comes to us from the French, but the word is derived from the name given to the vegetable by the Romans *ascalonia*, and which was so given because the plant was a native of *Askelon*, in Palestine, one of the fenced cities of the Philistines, and was pro-

bably introduced into Rome after the destruction of Jerusalem by the Romans.

How completely have the words *Bedlam* and *Bridewell* become incorporated into our language to denote places for the reception of insane persons and vagrants, and how currently do we use these words without considering the modes by which they acquired their present signification. Stowe tells us that Simon Fitzmary, sheriff of London, 1247, founded the Priory of St. Mary of Bethlehem, to consist of canons, with brethren and sisters, to receive the Bishop of Bethlehem and the canons and messengers of the church of Bethlehem, whensoever they should have occasion to travel to England. On the dissolution of monastic establishments in England, King Henry VIII. (1545) granted this priory to the city of London, who converted it into a house or hospital for the cure of lunatics, and this name *Bethlehem*, corrupted into *Bedlam*, came to signify a lunatic asylum. Then as regards *Bridewell*, I would observe that before the Reformation there existed in London and various parts of the country holy wells, the waters of which were supposed to be endowed with peculiar virtues, and which were, in consequence, much resorted to by devotees and superstitious persons. St. *Bride's well*, near the church of St. Bride, in Fleet Street, London, was one of these. In the vicinity of this well anciently stood a royal palace, which from this well took the

name of *Bridewell* Palace, where King John held his courts, and where succeeding monarchs resided. Henry VIII. repaired it, and resided in it as late as 1529, but it shortly afterwards fell into decay, and in 1552 the martyr Ridley, then Bishop of London, petitioned Secretary Cecil to grant it to the city of London, which petition being granted, the city, in 1553, converted it into a house of correction for disorderly persons, and thus such houses acquired the name of *Bridewells*.

It is somewhat curious to trace the origin of the word *farriers*. Johnson says it came to us from the French *ferrier*, and it is true that it is of French origin, for we acquired the word from the name of the noble Norman family of *Ferrers*. Stowe, in treating of the "Farriers' Company," tells us that Henry de Ferrariis or Ferrers, a Norman born, came over into England with William the Conqueror, who gave to him, as being his farrier or master of the horse, the honour of Tutbury in the county of Stafford. Robert de Ferrers, his son, succeeded to his father's possessions, and was created, in 1137, Earl of Derby, and his family bore for arms six horseshoes, in allusion to their original vocation. The word *farrier* was formerly spelt with us *ferrer*. Blundeville, in his 'Address to the Gentlemen of England,' written in the reign of Queen Elizabeth, says in his fourth book, "All horses for the most part come into their decay

sooner than they should do by one of these four ways, that is to say, either for the lack of being well bred, or through the rashness of the rider, the negligence of the keeper, or else through the unskilfulness of the *ferrer* ;” and again he mentions “Martin Ghelly of Aston, called Martin Alman, chief *ferrer* to the Queen’s Majesty.” In Holland’s ‘Pliny,’ book 33, ch. 11, we find the following passage, “and within the remembrance of man, even in this age, Poppæa the Empress, wife to Nero the Emperor, was known to cause her *ferrers* ordinarily to shoe her coach-horses and other palfries for her saddle with cleane gold.”

The *Bezant*, which was the chief gold coin current throughout Europe for many centuries, appears to have been first coined at Constantinople, the ancient *Byzantium* of the western Emperors, and thence acquired its name.

The *Sedan* chair takes its name from the town of *Sedan* in France, where they were first invented, and were introduced into England in 1634 by Sir Saunders Duncombe, who, in the ‘Strafford Letters,’ vol. i. p. 336, is stated to have obtained a patent for their manufacture.

Mr. Trench, in his book ‘On the Study of Words,’ dismisses the word *calico* by informing us that it took its name from Calicut in the East. The word, however, seems entitled to a little further notice. Dr Buchanan Hamilton, in his work en-

titled 'A Journey through Mysore, Canara, and Malabar,' says that "when Cherusman Permal (the first monarch of Malabar) had divided the country among his nobles, and had no principality remaining to bestow on the ancestor of the 'Tamuri (i. e. the Rajah), he gave that chief his sword, with all the territory in which a cock crowing at a small temple in the town could be heard. This formed the original dominions of the Tamuri, and was called Calicudo, or the Cock-crowing." Thus, therefore, we arrive at the meaning of the word Calico. We learn from Robertson's 'India,' that the seaport town of Calicut was the place at which the Portuguese under Vasco de Gama landed on the 22nd May, 1498, and they probably gave the name to the article so called, and communicated it to the Spaniards, in whose language it is called Calicud or Calicut, and we in all probability obtained it through Spain, and corrupted the word into calico. Mr. Trench also informs us that the word *tariff* is derived from Tarifa, a fortified promontory in Spain commanding the entrance of the Mediterranean Sea, from whence the Moors watched merchant ships frequenting that sea, and levied duties on the merchandise passing in and out of the straits, according to a fixed scale; and he adds that the word is of Moorish origin, but does not give us that origin. Richardson, in his Dictionary, quoting Menage, says that the word is Arabic, from *d'araf*, to know. The

word, indeed, is of Moorish origin, but the etymology of Menage is not the true one. The word is a monument of the conquest of Spain by the Arabs, the town Tarifa (from which it is derived) taking its name from Tarif Ibn Malek Almaferi, the Arabian Viceroy of Africa, who on the 30th of April, A.D. 711, landed at the promontory (then called Calpe), and shortly afterwards conquered Spain. The Arabs changed the name of Calpe to Jezira Tarif (the Island of Tarif), and in later times it became Tarif. In like manner the Rock of Gibraltar is another record of the same conquest, the name Gibraltar being the corruption of the Moorish words Gibel Tarif (the Mountain of Tarif).

Lydius lapis was the name given by the Romans to the stone which attracts iron, from the circumstance of its being found in *Lydia*, and which we have corrupted into our *loadstone*. Pliny, in his 34th book, tells us "that this stone is to be found in Biskay scattered here and there in small quantities, but it is not that true magnet or loadstone indeed which groweth in one continued rock." This word *magnet*, in Latin *magnes*, took its name from the city of *Magnesia* in Lydia, where it was found. This kingdom of Lydia was anciently called Mæonia, through which ran the river *Mæander*, remarkable for its tortuous course, and hence we have acquired our word *meander*.

We read that Eumenes, the second king of Per-

gamus, died B.C. 159, having embellished the city of Pergamus and founded a library there, which became second in importance only to that of Alexandria, and that Ptolemy Epiphanes, becoming jealous lest the library at Pergamus should rival that of Alexandria, prohibited the export of papyrus from Egypt. The art of preparing skins for writing consequently improved at Pergamus, and such skins were called by the Romans *Charta Pergamena*, from which the Spaniards acquired their word *pergamino*, the French their word *parchemin*, and we our word *parchment*.

In like manner our word *cordwainer* is derived from the city of *Cordova* (anciently spelt *Cordoba*), the capital of Andalusia, where was manufactured a celebrated leather, *cordoban*, which was a preparation of goat-skins. From this source the French get their word for shoemaker, *cordonnier*, and we our word *cordwainer*. This celebrated leather, having been first prepared at Cordova by the Moors when masters of Granada, is still manufactured by them in their empire of Morocco, and has now taken that name. We find this leather mentioned in the 'Coventry Mysteries'—

“ Of fine Cordewan, a goodly peyre of long pikyd Schon
Hosyn enclosyd of the most costlyous cloth of crenseyn ”

(crimson): the word also occurs in most of our early writers.

We use the word *milliner*, to describe one who

sells ladies' dresses and ribbons. In Littleton's 'Latin and English Dictionary,' published in 1677, a milliner is defined to be "a Jack of all trades," and "one who sells a thousand different sorts of things," as if the word were derived from *mille*, a thousand; but this derivation is, I think, clearly erroneous, for Stowe tells us these persons were so called from *Milan*, in Italy, whence the commodities they dealt in chiefly came, such as "owches, brooches, agglets, spurs, caps, glasses, &c." He adds, "that in Edward VI.'s reign there were not above a dozen of them in all London; but within forty years after, about the year 1580, from the City of Westminster along to London, every street became full of them." He states that some of the wares sold by these shopkeepers were, "gloves made in France or Spain; kerseys of Flanders' dye, French cloth or Fruzado ouches, brooches, agglets, made in Venice or Milan; daggers, swords, knives, girdles of the Spanish make; glasses, painted cruses, dials, tables, cards, balls, puppets, penners, ink-hornes, toothpicks, silk bottoms, silver bottoms, fine earthen pots, pins, points, hawkbells, saltcellars, spoons, and dishes of tin, which made such a show in the passengers' eyes, that they could not but gaze on them and buy some of these knicknacks, though to no purpose necessary; of which trade and trifles, a writer in the middle of Queen Elizabeth's reign, makes this complaint,—I mervail no man taketh

heed to it, what number of trifles cometh hither from beyond the seas, that we might either clean spare, or else make them within our realm, for the which we either pay inestimable treasure every year, or else exchange substantial wares, and necessary for them, for the which we might receive great treasure." These persons so called *milliners*, were also called *haberdashers* or *hurrers*, and were incorporated in the year 1447.

I shall conclude this chapter with the word *alabaster*, which almost all the dictionaries, Greek, Latin, and English, derive from the Greek α , *a*, without; and $\lambda\alpha\zeta\eta$, *labe* (a handle), and render the word into English, as a box without handles for holding ointment; but this seems to be a fanciful derivation, as the material from which these boxes were made seems to have been called alabaster, when in its rough unmanufactured state. It is true that the boxes were called *alabasters*, no doubt from their having been originally made of this stone, and they were so called, although made of gold, or of any other material. In the passages St. Matt. xxvi. 7, St. Mark xiv. 3, and St. Luke vii. 37, rendered in our translation an *alabaster box*, the Greek words used are $\alpha\lambda\alpha\beta\alpha\sigma\tau\epsilon\rho\upsilon\ \mu\upsilon\rho\upsilon$, *alabastron murou*, literally, *an alabaster of myrrh*, the word being used as a substantive, and the same words precisely occur, in the third book of Herodotus, ch. xx., wherein he records the presents sent by Cam-

byses to the king of Ethiopia ; and in Theocritus, Idyll xv., line 114, we read of “*golden alabasters*, full of myrrh of Syria” — Συρίῳ δὲ μύρω χρύσει’ ἀλάζισταρα. It would seem from the following passages, that this peculiar stone derived its name from a place in Egypt called Alabastrum, where it was found. Pliny, in his 36th book, ch. viii., speaking of the onyx-stone, says, “this onyx-stone, or onychites, some name alabastrites, whereof they use for to make hollow boxes and pots, to receive sweet perfumes and ointments. This cassidronic, or alabaster, is found about Thebes in Egypt, and Damascus in Syria, and this alabaster is whiter than the rest ;” and again, in his 37th book, ch. x., he says, “The stone alabastrites is found about Alabastrum, a citie in Egypt, and Damasco in Syria ; white of colour it is, and entermeddled with sundry colours.” Pliny, in book v., ch. 9, gives us pretty nearly the situation of this city Alabastrum ; he commences by describing the towns of Egypt from Syene, its ancient southern boundary, and following the course of the Nile he reaches Ptolemais and Panapolis : he then proceeds, “Also on the Libyan coast, Lycon, where the hills do bound Thebais, soon after, these towns of Mercury, Alabastron, Canum, and that of Hercules, before spoken of,” so that it is clear that Alabastron was situated between Panapolis and Heracleopolis, and could not have been far from Hermopolis, lat. 28, lon. 31. What the

shape of these alabasters was we also learn from Pliny, who, in his 9th book, ch. xxxv., describing the pearls called Elenchi, says they were "*fastigiata longitudine alabastrorum figurâ in pleniorẽ orbem desinentes*," which Holland translates "long and pointed upwards, growing downward broader and broader like a pear, or after the manner of alabaster boxes."

Mr. Layard, in his 'Discoveries in the Ruins of Nineveh and Babylon,' published in 1853, gives at p. 197, a drawing of an alabaster vase found at Nimroud, which he describes as being seven inches high, and adds, "and was probably used for holding some ointment or cosmetic." It appears from p. 200 of the same work, that after Mr. Layard's departure from Assyria, a similar alabaster jar was discovered, and Colonel Rawlinson states, "that remains of preserves were found in it, and conjectured from this circumstance that the room in which it was found had been a kitchen. The drawing which Mr. Layard has given of the jar found by him, may well be said to be "pear-shaped," and why therefore should not these jars be the same as the alabasters containing ointments referred to by Pliny and St. Matthew, by Herodotus and Theocritus? That which Colonel Rawlinson took for preserves was much more likely to have been ointment, as the latter would endure longer than the former.

CHAPTER IV.

OF WORDS THE ETYMOLOGY OF WHICH IS OBSCURED BY REASON OF THE ORIGINAL SPELLING HAVING BEEN CORRUPTED.

IN many instances we have abridged words in our language by dropping a letter or syllable, and in others we have changed one or more letters, and in consequence the origin of such words has become somewhat obscured. The word *strange* is one of these. This word was formerly written *estrange*, and its origin was then apparent as coming from the French *estrange*, from the Latin *extraneus*, of another country. In Hollingshed, vol. vi. p. 446, we find the word as originally spelt. "This prelate (the Archbishop of Dublin), after that he had continued well near the space of five years in the see, was sore appalled by reason of an *estrange* and wonderful dream;" so *stranger* was formerly *estranger*. In Nicolls's translation of Thucydides, published in 1550, fol. 58, he says, "And having with them souldyars, *estrangers*, which Pissithnes and the Arcadians had sent them." We still preserve the original spelling in our word *estrange*, and it would seem that Shakspeare well knew the connexion between the words *estrange* and *strange* when he wrote this passage—

“ How comes it now, my husband, oh !
How comes it ;
That thou art thus *estranged* from thyself ?
Thyself I call it, being *strange* to me.”

We may in vain search for the origin of our word *dropsy*, unless we first restore it to its original spelling, *hydropsy*, and then we at once get the derivation of it from the Greek ὕδωρ, *udor* (water). Hollingshed, vol. vi. p. 8, speaking of the virtues of brandy, says, “ it lighteneth the mind, it quickeneth the spirits, it cureth the *hydropsy*,” &c. The French, in their word *hydropisie*, and the Spaniards, in their word *hidropesia*, still preserve the original spelling ; so our word *licorice* will not yield up its meaning, unless we first restore it to its original spelling of *lycorys*, which we meet with in the ‘ Coventry Mysteries,’ p. 22 ; and then we see that the word is corrupted from *glycorys*, *i. e.* glycyrhiza, from the Greek γλυκύς, *glukus* (sweet), and ρίζα, *riza* (root). Again, we must restore *molasses* to its original spelling, *melasses*, in order to get at its derivation from the Spanish word *melaza* (the dregs of honey), from the Latin word *mel* (honey). This article is spelt *melasses* in the schedule to the Act of 12 Car. II. c. 9, where it is described as an article of export and import.

To arrive at the derivation of the word *clover*, we must return to the way in which it was originally spelt, *claver* ; and then we see that the

name is descriptive of the plant, as *cleaved* or *cloven* grass.

Pliny, in his 18th book, ch. xvi., treats of Spanish trefoil, or horned *clavergrasse*, called in Latin *medica*, and says, "As for the *grasse* or hearb *medica* (a kind of claver or trefoile), the Greeks held it in old time for a meere straunger, as being brought into Greece from Media during the Persian wars, which King Darius levied against Greece;" he adds, "Now, when this hearbe *medica*, or *clavergrasse*, beginneth once to flour, cut it downe, and so often as it floureth againe, down with it. Thus you may have sixe mathes in one year, or foure at least."

Sir Richard Weston, our ambassador to the Elector Palatine and King of Bohemia, in 1619, has the merit of being the person who introduced clover into English agriculture.

Our word *quinine*, Peruvian or Jesuits' bark, is the corruption of *quinaquina*, the name by which it is known in Peru, whence it was introduced into Europe by the Spaniards in 1640. In 1738 La Condamine first printed a detailed account of this bark, under the name of *quinquina*, as it was then called; a name which it still retained in 1796, as we meet with the word in 'Robertson's America,' vol. iii. p. 302. The drug *saffron* (manufactured from the *crocus*) is chiefly imported from France and Spain, that from the latter country being preferred. It is in the Spanish language called *azafron*, which we

have corrupted into *saffron*. The word was probably introduced into Spain by the Moors, as it seems of Arabic origin.

Our word *lettuce*, as now spelt, conveys to us no idea of its signification or derivation ; but written, as it used to be of old, *lectuce*, it at once gives us a clue to its origin from the Latin word *lactuca*, from *lac* (milk), and then we immediately see the appropriateness of the name. Holland, in his translation of Pliny, always spells the word *lectuce*. He says, in book xix. ch. viii., "There is another distinct kind of the blacke *lectuce* which, for the plenty that it yieldeth of a milky white juice, procuring drowsiness, is tearmed *meconis*, although all of them are thought to cause sleep. In old time our ancestors knew no other *lectuce* in Italy but this alone, and thereupon it took the name in Latin of *lactuca*." The French, in their word for this vegetable, *laitue*, have kept somewhat nearer to the original Latin name.

Again, in our words *linen*, *linseed*, *linsey-woolsey*, having kept to the original spelling, we perceive at first sight the derivation of them from *linum*, flax ; but although the word *linnet* comes from the same source (the seed of the *linum* being the favourite food of that bird), yet the origin of the name does not at once occur to us, because we have doubled the letter *n* ; but the French, in this instance also, have, in their word *linotte*, adhered closer to the parent word.

Our verb *to wither* is derived by Johnson and Richardson from a Saxon word, *ge-wyther-ed*, but it seems to me that it is simply a corruption of *winder* (by the change of *d* into *th*), expressive of the action of wind on vegetation. Thus in Holland's Pliny, book xviii. ch. xvii., speaking of the disasters incident to corn, he says, "When the grain, being formed, before that it is firm and hard, is smitten with a noisome blast, it decayeth and *windereth* away ;" and again, in the 19th book, ch. iii. (speaking of a plant called by him *laserpitium*, which grew in wild districts), he says, "that it cannot abide culture ; but if one should go about to tend and cherish it, it would rather chuse to be gone into the desert, or else *winder* away and die." The transition from *winder* to *wider*, and then to *wither* is simple enough. The passage at the 21st chapter of St. Matthew, v. 20, "How soon is the fig-tree *withered* away," is rendered, in Tyndale's Bible, 1534, and in Cranmer's, 1539, "How soon is the fig-tree *wyddered* away." A like change has taken place in other words ; thus *leather* was anciently written *ledder*, and *father* *fader*.

Quinsy, inflammation of the throat, was formerly written *squinancy*, and then *squincey*, and then, by dropping the letter *s*, *quincey*, and at last we get *quinsy*, the present spelling. In Jeremy Taylor's work—'Holy Living and Dying'—the word frequently occurs as originally spelt, *squinancy* ; thus

he says, "Without revelation we cannot tell whether we shall eat to-morrow, or whether a *squinancy* shall choke us;" and again, speaking of Senecio Cornelius, he says, "he went away, supped merrily, went to bed cheerfully, and on a sudden, being surprised by a *squinancy*, scarce drew his breath until the morning, but by that time he died." Holland, in his translation of Pliny, book x. ch. xxxiii., uses the word as originally written: "The young birds of these martins, if they be burnt into ashes, are a singular and sovereign remedie for the deadly *squinancie*." This word in fact comes from the Latin word *synanche*, a drawing together, which Latin word came from the Greek συναγω, *sunago* (to collect or gather together), being the same Greek word from which is derived *synagogue*, a congregation, or gathering together of persons.

Richardson is of opinion that the word *menial* is from the same source as *many*, but I think this is a mistake, and that the original spelling of the word must have been *mœnial*, though I have not met with the word so spelt. If I am correct in this supposition, the derivation of the word would seem to be from the Latin word *mœnia*, the walls of a castle or house, and then we get an intelligible signification of *menials*, as being domestic or household servants, living within the walls of their master's house, as distinguished from agricultural labourers or out-door servants. The term *meing* is used in

the statute 1 Richard II., c. 4, 1377, to denote the king's household. Again, in Acts x. 2, the passage rendered in our translation, "a devout man, and one that feared God with all his house," is in Wiclif's translation, 1388, "a religious man, and dredinge the Lord with all his *meyne*." The word *menials*, spelt in the Norman French *meignals*, occurs also in the statute 2 Hen. IV. c. 21, 1400; and in Littleton's English and Latin Dictionary, 1684, he renders the English word *meny* with the Latin word *familia*, a family, and the word *meny* is marked with a star, as being of "immediate descent from the Latin," as explained in the preface to the reader. It is clear therefore that he considered it of Latin origin. I think the French word for household, *ménage*, and the Spanish word *menage* (the moveable furniture of a house) have the same origin.

We do not at once see the derivation of the word *ridings* (being the three great districts into which Yorkshire is divided), but when we go back and see that the word was in Magna Charta and in the statute of 21 Hen. III., c. 10, 1260, formerly spelt *trithing*, we see at a glance the derivation from the Latin *tres*, three, and that *trithing* became corrupted into *triding*, and *triding* into *riding*.

The origin of our word *farthing* is similar. In the statute 9 Hen. V., stat. 2, c. 7, 1421, it is enacted "that the king do to be ordained good

and just weight of the noble, half-noble, and *farthing of gold*," showing that the coin then known as the *farthing* was the *fourth thing*, or fourth part of the noble; so our farthing is the fourth part of a penny. In the same way the *quadrans*, with the Romans, was the fourth part of an as. Before the reign of Edward I. the penny was the smallest coin, and was marked or indented with a cross, by the guidance of which it might be cut into halves for halfpennies, or into quarters for farthings; but to avoid the frauds occasioned by unequal cutting, Edward I. caused halfpence and farthings to be coined in round distinct pieces. Instances of pennies neatly and accurately cut into halves and quarters occur almost wherever Saxon coins have been discovered. The Saxon word *penny* first occurs in the laws of Ina, king of the West Saxons, whose reign commenced in 688. It was equal in weight to three pence with us, and four of these made a Saxon *scilling*, from whence comes our word *shilling*; the Saxon word *scilling* being derived from *schild*, a shield, because this coin was anciently stamped with the representation of a shield. Edward I. reduced the weight of the penny to a standard, ordering that it should weigh 32 grains of wheat taken out of the middle of the ear. Twenty of these pence were to weigh an ounce, and thus the penny became a weight as well as a coin, and was afterwards known only as a weight until subse-

quently re-introduced into the British coinage. The pennyweight seems afterwards to have been reduced to 24 grains, each grain weighing a grain of wheat gathered out of the middle of the ear, and well dried; and it is supposed that when the reduction took place the improvement in agriculture had rendered 24 grains of wheat equivalent to 32 grains of the more early harvests.

In the Saxon times no silver coin bigger than a penny was struck in England, nor after the Conquest till the reign of Edward III., who about the year 1361 coined *grosses*, or great pieces, which went for fourpence each, and were so called from the French word *gros*, great, and which name we subsequently corrupted into *groat*. From the same word we get our word *grogran*, meaning a stuff woven with large woof and a rough pile—the word literally signifying large-grained or coarsely woven. Admiral Vernon, who in 1739 was appointed commander-in-chief on the West Indian station, was in the habit of walking the deck in bad weather wrapped in a rough *grogran* coat, and thus acquired with the sailors the name of *Old Grog*. He introduced the use of rum and water by the ship's company, which speedily became very popular, and from the admiral's nickname acquired the name of *grog*.

Burly was anciently written *boorley*, and then there was a clue to its origin from *boor*; thus a

burly man is a boorlike man. Sir Thomas More says, "how be it in his latter dayes, with over liberall dyet, somewhat corpulent and *booreley*." So *neighbour* was anciently *neizbore*, i. e. one boor nigh another. In the passage Romans xiii. 9, "Thou shalt love thy neighbour as thyself," in Wiclif's Bible, 1380, we find "Thou schalt love thy *neizbore* as the silf." In like manner *nigh at hand* was formerly *neyhand*—we meet with the word in the 'Coventry Mysteries,' p. 172. In the way in which we now spell the word *butcher* we lose sight of its origin, but if we restore it to its ancient spelling, *bocher*, we see that we have adopted the word from the French *boucher*. Stowe, vol. ii. p. 445, giving the ancient assize of the butcher, says, "A *bocher* that selleth swyne's flesh that is anywise mesell, corrupt, or in the morayne, or if he by flesh of Jewes, and sell it unto Chrystus men, and thereof the same bocher be convicte, first he shall grievously be amerced," &c. The passage at 1 Cor. x. 25, "Whatsoever is sold in the shambles that eat," is in Wiclif's Bible, "Al thing that is seeld in the bocheri ete ye." In like manner the word *currier*, as now spelt, conveys to us no clue as to its etymology, but restore it to its ancient spelling, *coryour* or *coriour*, and we see at once its derivation from the Latin *corium*, a skin. Stowe, vol. ii. p. 446, says, "Also the assize of a *coryour* is that he *cory* no maner of ledder, but if it be thurgh tanned, and

that it be thurgh coried with suffiseant stuff." The passage translated in our version of Acts x. 6, "he lodgeth with one Simon a tanner, whose house is by the sea side," is in Wiclif's Bible, "this is herboride at a man symount *courour*, whos hous is biside the sea."

The spelling and pronunciation of our word *squirrel* discloses to us nothing of the meaning of the name, but if we trace it back to the Latin *sciurus*, of which our word is a bad corruption, we at once get a clue to its meaning, and see that it is derived from the Greek words *σκια*, *skia*, shade, and *ουρα*, *oura*, a tail; and thus we discover that the meaning of our word *squirrel* is *shady-tail*, and that this little creature, so familiar to us, derives its name from the fact of its tail serving it as an umbrella, for protection against heat and cold. Linnæus, however, tells us that it makes a further use of this appendage, for he says that when a squirrel crosses a river, a piece of bark is its boat, and its tail the sail.

When *furmety* was spelt *frumete* its derivation was seen at a glance, from the Latin *frumentum*, corn. Holland, in his translation of Pliny, book xviii. ch. vii., after reprobating the custom of working and kneading dough with sea-water to save the charge of salt, says, "In France and Spaine, when the brewers have steeped their wheat or *frument* in water and masht it for their drinke of divers sorts."

So again when *furnace* was written *forname*, its derivation from the Latin *fornax*, a chimney or oven, was apparent.

The word which we use to denote the juice of the apple when expressed and fermented, and which we now spell *cider*, gives us, when so spelt, no clue whatever to its derivation. The word formerly had a more extended meaning than at present, and signified any strong drink other than wine, and was written *sicer*. The passage at 1 St. Luke, v. 15, translated in our Bibles "and shall drink neither wine nor strong drink," is in the Rheims Bible, 1582, "and wine and sicer he shall not drink." In the statute (12 Chas. II. c. 9) the word is spelt *sider*; the ancient spelling leads us to discover that the word came from the Greek word *σικερα*, *sikera*, translated into Latin *sicera*, and by us turned first into *sicer*, then *sider*, now *cider*. The word seems to be of Hebrew origin, for St. Jerome, who went to Jerusalem about the year 369 to study the Hebrew language, in order to acquire a more perfect knowledge of the Holy Scriptures, in his letter to Nepotianus (a son of a sister of the Emperor Constantine) concerning the lives of the clergy, informs us that in Hebrew any inebriating liquor is called *sicera*, whether made of corn, the juice of apples, honey, dates, or any other fruit.

Mr. Southey, in his 'Omiana,' or 'Horæ Otiosiores,' vol. i. p. 283, suggests that the old Leonese

word *merino* is a mongrel derivative from the Arabic or Moorish title *Emir*, likely enough to have been formed when the two languages were, as it were, running into each other. In vol. ii. p. 105, he says that *Merino* is the old Leonese title still preserved in Portugal, though long since obsolete in the other kingdoms of Spain. He says that the old laws of Spain define it thus: "He is a man who has authority to administer justice within a certain district." The first mention of this office is in the reign of Bermudo II. (982). The *Merinos* then commanded the troops of their respective provinces in war, but before the time of Enrique II. (1369) it was become wholly a civil office. Mr. Southey adds that most probably the judge of the shepherds was called the *merino*, and hence the appellation extended to the flocks under his care. I think there can be no doubt but that Mr. Southey's suggestion is the true one, for in Connelly's Spanish Dictionary, published at Madrid, 1798, the word *merino* is rendered into English, first as "the chief judge of a sheep-walk, invested with an ample power," and then as "he who superintends the sheep and pastures:" the term afterwards became transferred to the sheep themselves, and since the introduction of the sheep into England by George III. (1788) the word has been of common use with us, and was applied to designate the wool of the Spanish sheep, in the spinning of which the French, until recently, far ex-

celled our manufacturers; but in 1833, Captain Charles Stuart Cochrane, of the Royal Navy, established in Glasgow a manufacture for spinning merino yarn on the French principle, and the term *merinos* has for some years been applied to the soft and beautiful fabrics made from this yarn. Thus has this word been degraded from the title of a military commander to denote the office of a civil magistrate, then a kind of master-shepherd, afterwards the sheep themselves, and finally the articles manufactured from the wool.

Again, the word *shot* was formerly much used as synonymous with *reckoning*, and is still so used by the lower orders. Shakspeare so used this word when he said, "A man is never welcome to a place till some certain *shot* be paid and the hostess says welcome." The word, when so spelt, leads us on a wrong scent after its origin, since our ideas naturally turn to the verb "to shoot," with which it has nothing to do. The word is a corruption or mis-spelling of *scot*, which we retain in our words *scot and lot*, the payment of which in many boroughs, before the passing of the Reform Act, constituted the qualification of the voters, and which word we also retain in our expression *scot free*. The meetings formerly held in England for drinking ale, the expense of which was paid by contribution, were called *scotales*. The tenants of the Archbishop of Canterbury at South Malling, in Sussex, were bound by the custom

of the manor to entertain the lord or his bailiff with a drinking, and the rule of contribution towards the expenses was, that a man should pay threepence halfpenny for himself and his wife, and a widow and a cottager a penny halfpenny. The French have a similar word, *écot*, to denote the quota of a tavern bill. Again, the Peter Pence, formerly collected in this country and remitted to Rome was called *Romescot*, and the rate collected to defray the charge of candles in churches was called *waxshot* or *waxscot*.

When we find *camomile* spelt without an *h*, as it commonly is, its origin is concealed, but restore the original spelling of *chamomile*, and we readily see its origin, from the Greek *χαμαι*, *chamai*, "of the ground," and *μηλον*, *melon*, "an apple." Pliny (book xxi) gives us the different names by which this plant was known, and says, "others again name it *chamæmelon*, for the scent or savour that it hath of an apple." Again, the word *soder*, to join together, when so spelt, does not disclose its etymology, but restored to its ancient spelling *solder*, and we see its derivation from the Latin word *solido*, to make firm.

CHAPTER V.

OF THE INTERCHANGE OF LETTERS IN LANGUAGES.

LETTERS which are called labial and mute, being those that are chiefly pronounced by means of the lips, and which are incapable of pronunciation without the aid of a vowel, such as *b*, *p*, *v*, and *c*, have a constant tendency in the articulation of different languages to become confounded with one another, and even in the same language are often interchanged one with another. Thus the old Greek word βασιλεὺς, *basileus* (a king), is by the modern Greeks pronounced “*vasileus*,” whereas the ancient Greeks wrote the Roman name *Virgilius* as if it had been spelt “*Birgilius*.”

The same change of letter occurs in Spain, which led Scaliger to affirm satirically, that in Gascony *bibere* (to drink) was the same as *vivere* (to live),—a statement which was quite true, so far as the pronunciation of the word was concerned. We have a familiar instance of the tendency of the letters *b* and *v* to interchange, in the name of the city of *Sebastopol*, i. e. σεβαστος, *sebastos* (august), and πολις, *polis* (a city), which we frequently see written “*Sevastopol*,” and which is so spelt at the exhibition of Mr. Wyld’s model in Leicester-square. Another

instance occurs in the Latin word *habere* (to have), which in the Italian is changed into *avere*. Again, in the Latin word *caballus* (a pack-horse), but which in aftertimes was used to signify a *war-horse*, by the change of the letter *b* into *v*, we get the corrupted word “cavallus,” the origin of our word *cavalry* and *cavalier*, and of the French words, *chevalier* and *cheval*. From the same source we get our word *chivalry*, frequently used by our old poets to signify *cavalry*, thus Milton, in ‘Paradise Lost,’ book i., line 37, says,—

“ Whose waves o’erthrew
Busiris and his Memphian chivalry.”

And again, at line 765,—

“ Defy’d the best of Painim chivalry
To mortal combat or career with lance.”

And again, in ‘Paradise Regained,’ book iii., line 344,—

“ Such and so numerous was their chivalry.”

In the Roman army a day’s journey was about twenty miles, and the army never passed a night without pitching a camp, and fortifying it with a ditch and rampart. The camp, if used only for a night, or two or three nights, was called *mansio*, from *maneo* (to remain), and hence comes our word *mansion*, a house where a family usually remains or resides.

The rampart before referred to, was composed of the earth dug from the ditch, with sharp stakes

fixed into it, and was called *vallum*, from *vallus* (a stake); and the space between the stakes was called *intervallum*, and from first signifying this small space, the word was afterwards used to denominate any space, either of place or time, and hence we get our word *interval*. By the change of the letter *v* into *b*, the word *vallum* became corrupted into *ballum*, or *ballium*. In the preface to Grose's 'Antiquities of England and Wales,' describing the different parts of our ancient castles, he says, "the work next in order was the ditch, &c.: the ditch was sometimes called the ditch *del Bayle*, or of the *Ballium*; within the ditch were the walls of the *Ballium*, or outworks. In towns, the appellation was given to a work fenced with palisades, and sometimes masonry covering the suburbs, but in castles, was the space immediately within the outer walls. When there was a double enceinte of walls, the areas next each wall were styled the outer and inner *ballia*." Matthew of Westminster, a Benedictine monk, who wrote a history from the beginning of the world to the end of Edward I., and who died in 1380, whilst narrating the siege of Rochester by the Earl of Leicester, in 1265, says, "He occupied the city with the outward *ballium* of the castle." In the Paris edition of 'Froissart's Chronicles,' published in 1514, in ch. lix., describing the taking of St. Amand during the siege of Tournay by the Earl of Hainault, he says, "he won

at his first coming the *bailles*, 'conquiret de premiere venue ses *bailles*.'" Colonel Jones, in the edition of 'Froissart's Chronicles,' which he published at Hafod, does not seem to have known what these *bailles* were, for he translates the passage, "that the *barriers* were instantly won." In Morant's 'History of Essex,' vol. i., p. 8, speaking of Colchester Castle, he says, "The castle-yard, *bailey*, and *baylywick*, was formerly encompassed on the south and west sides, by a strong wall," and these words seem to be the translation of the Court Rolls in 37 Hen. VI. He also enumerates the lands out of which tithes were payable to the chapel in the castle, and amongst these lands we find "the Castell Baylie with the gardens adjoining next the street." Drake, in his 'History of the City of York,' p. 286, says, "that there was a castle in York, long before the Conqueror's time, I have proved elsewhere, which I take to have been in the place already described, called *Old Bayle*. Had he known the origin of this word, he might have spoken with greater confidence as to the locality of the old castle. The church of *St. Peter, in the Bailey*, at Oxford, is so called in consequence of its standing in the area which had formed the outer *ballium* of Oxford Castle; and so the Old Bailey, in London, receives its name in reference to its position with regard to the ancient walls of the City. Johnson, in his 'Dictionary,' says that the word

Bailiff is of doubtful etymology ; but it seems to me that this word is derived from the same source, and probably originally signified the officer in charge of a castle.

In the foregoing cases the tendency to the change of the letters *b* and *v* is illustrated, and I will now give a few instances of the interchange of the letters *b* and *p*.

The Macedonian Greeks wrote the name Φιλίππος, *Philippus*, as if it had been spelt *Bilippus*.

The Latin word for a whale, *balæna*, is merely a corruption of the Greek word for the same fish, φαλαίνα, *phalaína*. The Turkish *Pasha* or *Pacha* is by us transformed into *Bashaw*, and our word *potatoe* is with the Spaniards *batata* ; whilst our word *apricot* is with the French *abricot*.

We have another instance of the change of *p* into *b* in our word "bishop," derived from the Greek επισκοπος, *episcopus*, signifying an overseer or inspector. The word *episcopus* first became corrupted into *piscop* by cutting off the letter *e* ; and the termination, then *piscop*, changed to *biscop* and *bishop*. Though the word is now universally used to signify an ecclesiastical overseer, the word from which it is derived was originally used to denote a temporal governor. Thus, Homer applies the word to Hector, because he had the chief command of the city of Troy ; and Cicero applies the term to himself, as having charge of the coasts of Campania,

and the Athenians gave the title to those whom they sent as governors into their provinces.

From the Latin word *bursa*, derived from the Greek *βυρσα*, *bursa* (an ox-hide), came the word *bursarius*, used by the writers of the middle ages to denote a treasurer, from whence the officers of colleges in England called *bursers* derive their name. From the same origin comes the word *bourse*, an exchange where merchants meet to negotiate money transactions. In 1531, Sir Richard Gresham, the King's merchant, and who was Sheriff of London, wrote to Sir Thomas Audley, Lord Privy Seal, requesting him to move the King (Henry VIII.) to direct a letter to be sent to Sir George Monaux, requiring him to sell certain houses in Lombard Street to the Mayor and commonalty, for the purpose of erecting a *burse* on the ground of the same for the use of the merchants. Three years afterwards the king sent letters to the city, directing the building of a *burse* at Leadenhall; but the Court of Common Council, having voted that the place of meeting should not be removed from Lombard Street, nothing further was then accomplished. However, Sir Thomas Gresham (son of Sir Richard) persevered in his father's design, and in 1564 proposed to the corporation to erect a suitable building for the merchants, if the corporation would provide the ground. This was accordingly done; and before the end of the year

1567, a structure, in general similar to the Exchange at Antwerp, was covered in. Stowe tells us, that on the 23rd January, 1570-71: "Queen Elizabeth, attended with her nobilitie, came from her house at the Strand, called Somerset House, and entered the City, by Temple Bar, through Fleete Street, Cheape, and so by the north side of the *Burse*, to Sir Thomas Gresham's, in Bishop's-gate Streete, where she dined; after dinner, Her Majestie, returning through Cornhill, entered the *Burse* on the south side; and after that she had viewed every part thereof above ground, especially the Pawne, which was richly furnished with all sortes of the finest wares in the City, she caused the same *Burse* by an herald and a trompet to be proclaimed the Royall Exchange, and so to be called from thenceforth, and not otherwise." The resort of merchants, however, is still called the *Bourse* in most continental towns.

Littleton, in his 'Latin Dictionary,' published in 1677, says, "that the first building of this sort, to which the name of *burse* was given, was at Bruges, in Flanders, which city, whilst under the dominion of the Dukes of Burgundy, was the principal emporium of the commerce of Europe." The first building, however, which seems to have borne the name, was the Citadel at Carthage, said to have been erected by Dido, who, on coming to Africa, agreed with the inhabitants for the purchase of as

much land as could be encompassed by a bull's hide ; and, having concluded the agreement, she is said to have cut the hide in small thongs, and therewith to have enclosed a considerable territory on which she built a citadel, which she called *Bursa*, from the Greek word above referred to, signifying an ox-hide. From this word we get our words *disburse*, *re-emburse*, &c., and by the change of *b* into *p* we get *purse*, and *purser*, the officer who on board ship performs the same duties as a *burser* at a college.

In our word *Raven* we have an instance of the change of the letter *v* into *f*, and back again from *f* into *v*. This bird is in the Danish language called *Raun*, from whence, by the change of *u* into *f*, the Saxons produced their word *Reafan*, the name of the famous magical Standard of the Danes. Hume, in his 'History of England,' chap. ii. p. 81, speaking of Alfred, says: "He made a sudden sally on the Danes before sunrising, and taking them unprepared, he put them to rout, pursued them with great slaughter, killed Hubba himself, and got possession of the famous *Reafen*, or enchanted Standard, in which the Danes put great confidence. It contained the figure of a Raven, which had been inwoven by the three sisters of Hinguar and Hubba, with many magical incantations, and which by its different movements prognosticated, as the Danes believed, the good or bad

success of any enterprise." We learn from Sir John Spelman's 'Life of Alfred,' p. 61, what these movements were, for he there says: "It is pretended that being carried in battle, towards good success it would always seem to clap its wings, and make as if it would fly; but towards the approach of mischief it would hang down and not move." By changing the *f* in this *Reafan* back into *v* we get our word *Raven*, and its derivative *ravenous*. The Germans call the raven *Der Rabe*, changing the *v* into *b*.

Our word *fascinate* is an instance of a double change, first from *p* to *b*, and then from *b* to *f*. This word springs from the Greek βασκαίνω, *bas-kaino* (to bewitch), a corruption of φαισκαίνω, *phais-kaino*, from φαος, *phaos* (the eye), and καίνω, *kaino* (to kill); * thus, fascinate means to kill with the eye, and is appropriately used with reference to the feline tribe, and serpents, who bewitch their victims by the power of the eye. We might adduce many words to show that the letters *v* and *f* are interchangeable, but a few will suffice. The word *Vetch*, from the Latin word *vicia*, was in olden time written *fitch*, instances of which spelling occur at Isaiah xxviii. 25 and 27: "When he hath made plain the face thereof, doth he not cast abroad the fitches? for the fitches are not threshed with a threshing in-

* See Parkhurst's Lexicon by Rose, and the authorities there quoted.

strument, &c., but the fitches are beaten out with a staff."

And so, again, our word *fan* comes from the Latin *vannus*, from whence also comes *fane* (a weathercock). *Fane* (a temple or church), however, we get from the Latin word *fanum*, and *profane* is from *pro*, for *procul* (far from), and *fanum* (the church). So, again, *vixen* was anciently *fixen*, and previously *foxen*.

In many French words, derived from the Latin, the letter *p* is changed to *v*. Thus, from the before mentioned Latin word *episcopus*, the French, by such a change of letter, derive their word for a bishop, *évêque*. Numerous instances of a similar change of these letters in French words derived from Latin might be adduced, but we will content ourselves with two more examples.

The Latin word *pauper* is adopted by us without change, but in the French language it becomes *pauvre*. Again, the Latin name for the fourth month, *Aprilis*, becomes *April* with us, but with the French, *Avril*.

It does not strike us at first sight that this word *April* and our word *overture* have the same origin, and originally had the same meaning. The name *Aprilis* was given by the Romans to the month from their word *aperire* (to open), because in that month the buds and vegetation began to open. So *overture*, which now signifies something offered for con-

sideration, originally signified a hole or opening. In Holland's Pliny, book viii. ch. xxxviii., speaking of the squirrels, we find it stated: "The squirrels also foresee a tempest coming, and where the wind will blow; for look in what corner the wind is like to stand, on that side they stop up the mouth of their holes, and make an *overture* on the other side against it;" and again, in book xvi. ch. xii., treating of the method of obtaining rosin from trees, he says, "but the nearer the *overture*, or hole, is made to the earth, the better is the rosin that issueth forth." To make an *overture*, then, was to make an *opening*; and thus one who commences a negotiation, makes an opening to the discussion, and so is said to make *overtures*. In like manner the *overture* to a concert is the music played at the opening of the entertainment. Now, as to the immediate derivation of the word, we get it from the French *ouverture* (an opening), and they from the Latin *aperire* (to open), by the change of the letter *p* into *v*. In its original signification the word was equivalent to our word *aperture*, which we get direct from the same Latin word *aperire*, to open, without a change of letter.

We find the letter *c* in the Latin language changing into *g* in the French; thus from the Latin word *cithara* (a harp), derived by them from the Greek *κίθαρα*, *kithara*, the French get their word *guitare*, from which we get our word *guitar*.

Again, from the Latin word *macer* (thin or poor

in flesh) the French obtain their word *maigre*, from whence comes our word *meager*; but our word *macerate* (to make lean) comes to us direct from the same Latin word, without the change of letter, and so also our word *emaciate*.

Again, from the Latin word *acer* (sharp), the French, by a similar change of letter, obtain their word *aigre*, from which we take our word *eager*, which, although now signifying ardent or vehement, formerly signified sharp or sour, in which sense it is frequently used by Shakspeare. Thus in the colloquy between Hamlet, Horatio, and Marcellus, 'Hamlet,' Act i. scene 4,

Hamlet (says) "The air bites shrewdly—Is it very cold?
Horatio. It is a nipping and an *eager* air."

Again, in the Third Part of Henry VI., Act ii. scene 6, we find the Duke of York's son, George, saying—

"If so thou thinks't, vex him with
Eager words."

Again, Shakspeare, in his 108th sonnet, says—

"Like as to make our appetites more keen
 With eager compounds we our palates urge."

Dr. Cole concludes his second letter to Bishop Jewel, dated 24th March, 1560, with these words; "And so I trust you see cause to forgive me, if in any part of my writing I seem over eager." We still retain the original meaning of this word in our

word *vinegar*, derived from the French *vinaigre*, which the French obtain from the Latin words *vinum* (wine) and *acer* (sharp). Our words *acrid* and *acerbity* we derive direct from the Latin word *acer*, and in these words no change of the letter *c* into *g* takes place.

Again, we find the letter *c* in the Latin language turning into *s* in the French. Thus, from the Latin *placere* (to delight) the French get *plaisir*, and we get *pleasure*. From *licere* (to be free), the French get *loisir*, and we, *leisure*; and from the Latin word *placare* (to subdue), the French get *appaier*, from whence we get *appease*, whereas we derive our words *placid*, *licence*, and *placable*, direct from the same three Latin words, and no change of the letter *c* into *s* takes place.

From the Latin word *spuma* (froth), we obtain two words, the one *spume*, direct from it, without any change; the other *scum*, indirectly through the French, who obtain their word *écume* from the same original.

The letter γ , *g*, in the Greek language changes frequently into *k* in our language; thus our word *know* is derived from the Greek word $\gamma\iota\nu\omega\sigma\kappa\omega$, *ginosco*, which comes from the obsolete Greek word $\gamma\iota\nu\omega$, *gnow*; so again our word *knee* is derived from the Greek word $\gamma\omicron\nu\nu$, *gonu*, from whence the Latin word *genu* comes, signifying the same part of the body; and from whence we get our word *genuflexion*, and

all these words have their origin in an Hebrew word signifying *to bend down*. The letter γ , *g*, in the Greek language sometimes changes into *c* in our language, and also in the French. Thus, from the Greek word $\gammaωνια$, *gonia*, derived from the same original as the words just mentioned, we get our word *corner*, signifying that part of a building or other article which is bent; also our word *coigne* and the French word *coin*, signifying *a corner*: but in describing a building having many angles or corners, we retain the Greek spelling and pronunciation thus, *a pentagon*, *a hexagon*, &c. The reverse change of the letter *c* into *g* takes place in the Italian word *gaggia* (a gaol), derived from the Latin *cavea* (a cage for wild beasts), from whence the French get *geole*, and we *gaol* or *jail*. Among the Romans the *caveæ* were iron cages, wherein wild beasts were kept ready to be let out for sport in the amphitheatre; but in England we adopted these cages for the confinement of prisoners, and we read in Stowe that in the year 1401 the authorities in London caused a strong timber prison to be erected for disorderly persons, which was called *the cage*, which, being totally decayed in 1614, was pulled down, and a new one erected on an improved plan, having a room for a sick person. We also find that Sir William Capell, Lord Mayor of London in the year 1503, caused cages to be set up in every ward of the city for the punishment of vagabonds, and in the poems

of Taylor, the Water Poet, who was born in 1580, and died in 1654, we find the following passage :—

“ In London, and within a mile I ween,
There are of jails and prisons full eighteen,
And sixty whipping posts, and stocks, and cages.”

We find the vowels *e* and *u* interchanging in different languages; thus, from the Greek word *ελκος*, *elkos*, from *ελκω*, *elko* (to draw), the Latins get their word *ulcus*, from which we get our word *ulcer*; so from the Latin word *ulmus* we get the word *elm*.

Again, we find the vowel *i* changing into *e*; thus from the Latin *piper* we get *pepper*; from the Latin *tinca*, *tench*, and from *pica*, *pecker*; and again we find the vowel *e* changing into *a*; and from the Latin *Berberis* we get *Barbary*: from the Greek *μηχανη*, *mechane*, the Latins had *machina*, and we *machine*; and from the Latin *perdix* we get *part-ridge*.

It is not at first sight very apparent that our word *cookery* is derived from the Greek *πεπτω*, *pepto* (to boil). From this word we first get *πεπων*, *pepon* (boiled). The Greek letter *p* frequently changes into *g* in the Latin, as instanced in the Latin words *equus* (a horse), derived from the Greek *ιππος*, *ippos* and *linquo* (to leave), from the Greek *λειπω*, *leipo*; and in the Latin language the letter *q* interchanges with *c*, as in the instances *quum* (*when*), and *quur* (*why*), which change into *cum* and *cur*. By the

union of these changes the Greek word *pepto* in the Latin becomes *coquo*, from which we get our word *cookery*. The word *dyspepsia* (difficulty of digestion) does not come to us through the Latin language, but direct from the Greek, and there is no change of letter. *Dyspepsia* literally signifies the act of cooking with difficulty, from the Greek *δυσ*, *dus* (with difficulty), and *πεπτο*, *pepto* (to cook). When Italian or French words are derived from the Latin, the letter *c* disappears before *t*, as *dictus* (said), becomes *ditto* in the Italian, and *dit* in the French; so *coctus* (cooked) becomes in the Italian *cotto* (whence *terra cotta*, baked earth), and in French, *cuit*. From this French word *cuit*, and the Latin word *bis* (twice), we have manufactured the word *biscuit*, signifying twice baked. In the first making of biscuits it was probably necessary to bake them twice, to deprive them completely of moisture; but though this process has been discontinued, and the object obtained by other means, the name has been continued. It is also used at the potteries to denote porcelain destined to receive a vitreous coating, and which therefore requires to be twice subjected to the action of heat. The glaze used to form this vitreous coating is a liquid; and if it were put on before the vessel were set by semi-baking, the clay would absorb the water from the glaze, and the form of the vessel would be altered. One baking, therefore, is necessary to fix the shape of the vessel, and the

second to vitrify the glaze. The term *biscuit* is, however, applied to signify the article after the first baking, and before the glaze is applied, and is not therefore a well-selected term.

From the same Latin word *coquo* (to cook, digest, or ripen), and the prefix *præ* (before or early), the Romans obtained the name *præcoqua*, given by them to the fruit which we, by adding another præfix, *a*, call *apricot*, signifying a fruit which ripens early. The old English name of this fruit was a *precoke*, which afterwards became *apricock*, and then *apricot*.

Pliny, in his 'Natural History,' book xv. ch. xii., speaking of the peach, says, "This fruit ordinarily waxeth ripe after the fall of the leafe, or autumn, but abricots are ready to be eaten in summer."

The same word *præcoqua* is the parent of our word *precocious* (ripe before the time). From the same word *coquo* (to cook) we also get our words *to decoct*, *decoction*, and *concoct*, and also the name of that useful servant, the *cook*. We may finish this article on cookery and this chapter by mentioning the fate of one Richard Roose, of Rochester, cook, concerning whom we find an act of Parliament, in the 22nd year of the reign of Henry VIII., 1531, ordering him and all other persons guilty of poisoning to be boiled to death; this Richard Roose having poisoned some porridge in the Bishop of Rochester's kitchen, whereby seventeen persons were poisoned, two of whom died; this sentence was car-

ried into execution in Smithfield, as we learn from Rapin (vol. i. p. 792). Lord Coke, in his third 'Institute,' says, that eleven years afterwards, Margaret Davy, a young woman, was attainted of high treason for poisoning her mistress, and was, with some others, boiled to death in Smithfield, on the 17th of March, 1542. He adds, that the Act of Parliament was too severe to last long, and therefore was repealed by the statutes of 1 Edward VI. ch. 12, and 1 Mary, ch. 1. This statute probably gave rise to the proverb "getting oneself into hot water," as suggested by a writer in 'Notes and Queries.'

CHAPTER VI.

OF THE INTERCHANGE OF LETTERS IN LANGUAGES—
continued.

WORDS commencing with *k* will generally be found to be of Greek origin, this letter being used neither by the Romans nor the French, excepting in a few terms of art and proper names, derived from other languages. The letter *k* is interchangeable with *c*, and thus many of our words commencing with the letter *c* will also be found to be traceable to the Greek language. Thus, *kennel* is the corruption of the French *chenil*, the French word being the corruption of the Italian *canile*, from the Latin *canis* (a dog), formed from the Greek *κων*, *kuon*, genitive *κυνος*, *kunos* (of a dog). We should hardly imagine that the name of the *Canary* bird is traceable to the same origin, but such is the case. The bird immediately derives its name from the Canary Islands, which are the most frequented haunts of the species; and we learn from Pliny, following the description of Juba, the Mauritanian Prince, that one of these islands was called *Canaria*, from the number of dogs of a large size which were found there. A dance common in these islands was introduced into this country, under the name of the “Canary dance,” to which Shakspeare alludes in

‘Love’s Labour Lost,’ Act iii. sc. 1, in the following passage :—

“ *Moth.*—Master, will you win

Your love with a French brawl ?

“ *Armado.*—How meanest thou, brawling in French ?

“ *Moth.*—No, my complete Master ; but to gig off a tune at the tongue’s end, ‘*canary*’ to it with your feet, humour it with turning up your eyelids.”

So, also, the wine made in these islands was called *Canary*, to which Shakspeare also alludes—

“ I will to my honest knight Falstaff,
And drink canary with him.”

In like manner, *kindle*, the corruption of *candle*, is from the Latin word *candeo* (to burn), derived from the Greek *καίω*, *kaio* (to burn). So *canal* and *channel* (anciently amongst us written *kennell*), coming direct to us from the Latin *canalis* (a gutter), are derived from the Greek *χαίω*, *chano* (to gape), which is also the origin of our word *chaos*. Again, *carriage* is, I think, incorrectly derived by our etymologists from *car*, and that from a Saxon word *cyranto*, turn. It seems to me to come from the Latin *carruca* (a chariot), the origin of which is clearly the Greek word *καρουχίον*, *carouchion* (a coach).

Stowe tells us, “that coaches were not known in this island of old time, but *chariots*, or *whirlicotes*, then so called, and then only used of Princes, or men of great estates, such as had their footmen about

them. And for example to note, I read that Richard II., being threatened by the rebels of Kent, rode from the Tower of London to the Mile's End, and with him his mother (because she was sick and weak) in a whirlicote, divers Lords attending on horseback. But in the year next following, the said Richard, who took to wife Anne, daughter to the King of Bohemia, that first brought hither the riding upon side saddles; and so was the riding in those whirlicotes and chariots forsaken, except at coronations, and such like spectacles; but now, of late years, the use of coaches, brought out of Germany, is taken up and made so common, as there is neither distinction of time, nor difference of persons observed; for the world runs on wheels, with many whose parents were glad to go on foot." He adds that "the number of coaches in London must needs be dangerous," and that, "although there were good laws and customs in the City for their government, such as, that the forehorse of every carriage should be led by the hand, &c., yet these good orders are not observed." Coaches seem to have been introduced into England about the year 1570, but were used only by a few distinguished individuals. Hume, in his 'History of England,' says, "About 1580 the use of coaches was introduced by the Earl of Arundel; before that time the Queen, on public occasions, rode behind her Chamberlain." In 1625, however, they were let for hire; and in 1689 a

Company of Coachmakers was incorporated in London, and bore for their arms a coach, which is so similar to the family-coach of the present day, as to convince us that little change in the form has taken place since that time. But though coaches, that is, covered vehicles for travelling, are but of comparatively modern use in England, wheeled carriages are of very great antiquity. About 1500 years before the Christian era they were in common use among the Egyptians; and carriages were also well known to the Greeks and Romans, and seem to have been used not only for purposes of war, but also for domestic purposes. Homer describes the chariot of Juno, with wheels having eight brazen spokes and tires of brass, and the seat fastened with cords of gold and silver. And again, in the 24th book of the Iliad, line 266, when describing Priam's visit to the Grecian camp to ransom the body of Hector, he says that he had *καλὴν πρωτοπαγα αμαξάν*, which is well translated in a treatise on 'Draught,' published by the Society for the Diffusion of Useful Knowledge, by the words "a beautiful, new-built travelling carriage."

The Greek word *κλίμα*, *clīma*, from *κλινω* (to incline or decline), technically signified spaces upon the surface of the globe, measured from the equator to the polar circles, in each of which spaces the longest day is half an hour longer than in that nearer to the equator—these spaces were called *κλι-*

ματα, *climata*, because in numbering them they declined from the equator, and inclined towards the pole. From this technical signification the word *clima* was by the Romans applied to denote parts of country, without regard to the length of the days; and from *clima* we get our word *climate*, which with us has lost both its technical and subsequent meaning, and now popularly denotes the temperature of the atmosphere in regard to heat and moisture in any district or country. From the same Greek word the Romans obtained their word *climax* (a ladder, or ascending by degrees), and hence we have obtained our word *climax*, a figure in rhetoric, by which the sentence rises gradually as if ascending a ladder.

Our word *crystal*, again, is of Greek descent, and literally signifies *ice*, being derived from the Greek κρυος, *cruos* (cold), and στελλω, *stello* (to contract). The word was applied to designate the rock-crystals, which the ancients, according to Pliny, believed to be water congealed by the action of cold. He says in book xxxvii. ch. ii. : “As touching crystal, it proceedeth of cold, for a liquor it is, congealed by extreme frost in the manner of ice; and for proof hereof you shall find crystal in no place else but where the winter snow is frozen hard; so, as we may boldly say, it is very ice and nothing else, whereupon the Greeks have given it the right name, *crystallus*” (ice). At Job vi. 16, the Greek word is used and translated in our Bibles by the word

ice, and so again in the 148th Psalm, v. 8, where it is translated *hail*. From the Greek word the Romans obtained their word *crystallum*, whence we have got *crystal*. So our word *cemetery*, and the French word *cimetière*, derived from the Latin *cœmeterium*, springs from the Greek κοιμητηριον, *koimeterion* (a dormitory), from κοιμαω, *koimao* (to lie down to sleep); and cemetery is thus a beautiful and expressive word on the lips of Christians, who, being assured of a resurrection, use the words *falling asleep*, as synonymous with dying. The Saxons had a somewhat similar expression for a sepulchre, which they called a *slapgrave*, a *sleepgrave*. It is somewhat curious to note that the heathens universally allowed the natural resemblance between death and sleep; but, knowing nothing of the resurrection, never described death as sleep, without prefixing an epithet of endurance, precluding the idea of waking. Thus Homer, describing the death of Iphidamus, when slain by Agamemnon, says "he slept a brazen sleep." Virgil in the 10th book of the 'Æneid,' describing a hero's death, says,—

" An iron sleep o'erwhelms his swimming sight,
And his eyes close in everlasting night."

Catullus, contrasting the setting and rising of the sun with death, says—

" The sun that sets with light refined
Returns to gild the plains;
When man's short day hath once declined
Perpetual night remains."

Moschus, a Greek poet, after observing that some plants died, and revived in a succeeding year, proceeds to say—

“ But we, or great, or wise, or brave,
Once dead, and silent in the grave,
Senseless remain ; one rest we keep,
One long, eternal, unawaken'd sleep.”

Horace, in his Ode to Virgil, lamenting the early death of his friend Quintilianus, complains—

“ That an eternal sleep had seized him.”

From the fragments of the Twelve Tables which have come down to us we learn that these laws prohibited the burying of the Roman dead in cities. The Romans consequently used cemeteries, which were without the walls of the towns ; and when the Christian religion was established under the Emperor Constantine, the Christians selected these cemeteries as sites for churches, because the bodies of martyrs had been buried there. Cuthbert, archbishop of Canterbury, was the first (as we learn from Dugdale's ‘*Monasticon*,’ vol. i. p. 2) who obtained from the Pope, about the year 742, the liberty of having burial-places within cities in England—a custom which, though condemned by all, it has taken upwards of 1100 years to change. When the practice of burning the dead was introduced amongst the Romans, the ashes were collected in sepulchral urns, which were placed in small arched holes in their villas. The place appropriated to

receive these urns was called *columbarium*, from *columba*, a dove, from the fancied resemblance which these arched holes bore to the recesses in a dove-cote. The small room V. in the British Museum (Townley Marbles) represents a columbarium on a large scale.

Mr. Trench, in his book 'On the Study of Words,' has given us the derivation of the word *church*, from the Greek *κυριος*, *kurios*, The Lord, but he has referred only to one of the senses in which we use the word *church*, viz. as a building devoted to holy purposes; but as the word is frequently used in another sense, when we speak of *the church*, it will be well to consider its proper meaning when so used. The word is thus used Acts ii. 47, "The Lord added daily to the *church*;" St. Matthew xvi. 18, "Thou art Peter, and upon this rock I will build my *church*;" St. Matthew xviii. 17, "And if he shall neglect to hear them, tell it unto the *church*;" and in many other places in the New Testament. Now in all these passages above quoted, and I believe in every passage where the word *church* is found in the English translation of the New Testament, the word *εκκλησια*, *ekklesia*, is found in the Greek version, which word is carried without change into the Latin language, and also into the English, for in the Latin we find *ecclesia*, and in the English *ecclesiastic*. To understand therefore the proper meaning of this word *the church*,

we must trace out the meaning of the Greek word *ἐκκλησία*, *ekklesia*. The word comes from *εκ*, *ek*, out, and *καλεω*, *kaleo*, to call, and means therefore those who are *called out*, that is, called out of the world to be the servants of God, or, as we find it in St. John xv. 19, "I have chosen you out of the world." The whole community of Christians therefore constitute *the church*; but though we may be members of the community professing Christianity, it does not follow that we are members of Christ, as we learn from the parable of the tares, and from the comparison with vessels of gold and silver, of wood and earth, and of vessels of honour and dishonour, mentioned by St. Paul, 2 Tim. ii. 20. To confine the meaning of this word, as is too often done, to the officers of the church, or to the clergy, in contradistinction to the laity, is an improper and unwarranted use of the word. It is not only an attempt to appropriate to a class the rights which belong to the whole community of Christians, and which all who value belonging to that community will resist; but it is the human creation of an intervening power between the soul and its Maker, to which homage is required to be paid which is due to Deity alone. As the church therefore is the community evoked or called out of the world, so the churches of Ephesus, Sardis, &c., consisted of the whole community of Christians at those places; and the Protestant Church of England is the whole body

of Protestant Christians in England; and the Roman Catholic Church in England is the whole body of Roman Catholics in England.

The word *chancel*, used by us to designate that part of the church in which the communion-table is placed, obtains its name from the Latin word *cancelli*, derived from the Greek κίγκλις, *kighklis*, from κλειω, *kleio*, to shut as a door. The *cancelli* were cross bars anciently used to separate this part of the church from the nave, by lattice-work, as it now is by railings. The word *chancel* is in many churches applied to chantries or chapels within the church, set apart for particular families, which are so called from their being separated from the body of the church by lattice-work.

From the same Latin word we obtain our word *to cancel*, meaning to cross out or deface. So the word *chancellor*, in Latin *cancellarius*, in its primary meaning denoted one who was placed at the lattice-work of a window or doorway to introduce visitors, and was literally no more than a doorkeeper. We are told by Flavius Vopiscus that the Roman Emperor Carinus, who succeeded jointly with his brother to the throne A.D. 284, made one of his *cancellarii* prefect of the city, which caused great dissatisfaction. Lord Coke, in his fourth Institute, says that the chancellor was a notary or scribe under the Emperor, and derived his name from sitting within the *cancelli*, to avoid being crowded

by the people ; and Judge Blackstone says that the office passed from the Roman Empire to the Roman Church, ever emulous of imperial state, and that hence every bishop has to this day his chancellor ; and when the modern kingdoms of Europe were established upon the ruins of the Empire, almost every state preserved its chancellor, with different jurisdictions and dignities. Polydore Virgil, in his ‘ History of England,’ book ix., states that the office was introduced into this country at the Conquest ; but Lord Coke, in his fourth Institute, shows that this was an error, and enumerates several Saxon kings who had chancellors.

The words *critick*, *criterion*, *critical*, and *crisis*, though having different significations with us, all come from the Latin, *crisis* (judgment), formed from the Greek word κρίνω, *crino* (to judge). A *critic* should be an impartial judge ; *criterion* is the standard whereby anything is judged ; a *critical* point is a point requiring nice judgment ; and *crisis*, though, in its original meaning, signifying judgment, and afterwards, the anxious moment when judgment was given, is now more generally used to denote the period of conflict between nature and disease, or some other important period requiring judicious treatment, or the point of time at which decision becomes necessary.

The word *discriminate*, and its compounds, are from the same origin, signifying to separate or dis-

tinguish by the exercise of sound judgment; and *crime* also springs from the same source, signifying an act committed in violation of the law, for which the offender is subject to be judged.

The word *hypocrite* unquestionably comes from the same origin, being compounded of the two Greek words, ὑπο, *under*, and κρινω, *krino* (to judge). Suetonius uses the word *hypocrite*, to denote one who stood by an actor in a play to prompt him, and the word may have signified one who passed judgment on a play. I cannot say that it ever had this signification, since I can find no authority for saying so; but however this may be, the word came to signify the actor himself, and Demosthenes uses the word ὑποκριται, *hupokekritai*, when he says that “Aristodemus often acted, or personated the Antigone of Sophocles,” and other Greek writers use the word in the same sense.

From thus denoting an actor, the word came to signify a dissembler, or one who acted a feigned character, and so now is generally applied to those who assume the appearance of virtue or religion without in reality having anything of either.

From the same Greek word κρινω, *krino* (to judge), and the Greek prefix δια, *dia*, is derived our word *to discern*, and the Greek word is so translated in our Bibles. St. Matt. xvi. 3, “Oh ye hypocrites, ye can *discern* the face of the sky,” &c.; the word, however, comes to us direct from the Latin

cernere, anciently pronounced *kernere*. The same Greek word, signifying *to discern*, again occurs 1 Cor. xi. 29, and is similarly translated,—“For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not *discerning* the Lord’s body.” The word also, in this passage translated *damnation*, is in the Greek *κριμα*, *krima*, from the same source, *κρίνω*, *krino* (to judge). I find this word *κριμα*, *krima*, at sixteen other places in the New Testament,—viz. Acts xxiv. 25 ; Heb. vi. 2 ; Rom. ii. 2, 3 ; Matt. vii. 2 ; Gal. v. 10 ; 1 Peter iv. 17 ; 2 Peter ii. 3 ; 1 Tim. iii. 6 ; Luke xxiii. 40 ; Luke xxiv. 20 ; Jas. iii. 1 ; Matt. xxiii. 14 ; Mark xii. 40 ; Luke xx. 47 ; Rom. iii. 8 ; and Rom. xiii. 2.

In the first seven of these passages the word is in our Bible translated *judgment*, in the four next *condemnation*, and in the five last, *damnation*. The three first of these five last are the same, being simply different records of the same passage by three of the Evangelists, but each of them contains the adjective *greater* preceding the word *damnation*. “The same shall receive the *greater* *damnation*.” It is obvious therefore from this circumstance, that the word *damnation* in the sense in which it is used in these three passages, does not mean the sentence of eternal punishment, or exclusion from Divine mercy ; for if so, the adjective *greater* would have no meaning. It is plain that the word is simply equivalent to condemnation or judgment. So in the

next of the five passages referred to, where the word is in our translation rendered *damnation*, that at Romans iii. 8, "whose damnation is just;" and in the remaining passage, Rom. xiii. 2, "and they that resist shall receive to themselves damnation"—it is quite impossible to suppose that St. Paul meant to say, that those who resisted the civil authority should suffer eternal punishment, and be excluded from Divine mercy; it is clear that his meaning was, that resistance to authority was an offence for which the offender would be called to account or be judged,—so it is equally clear that the word *damnation* used at 1 Cor. xi. 29, "eateth and drinketh damnation to himself," does not mean eternal punishment; and as this is too often supposed, it is much to be regretted that the Greek word should have received so harsh a translation, unless indeed, as I suspect was the case, the word was then in common use, and synonymous with condemnation. The Apostle, rebuking those who made no discrimination between the religious ordinance of which ^{he} he was speaking and a common meal, enforces the duty of previous self-examination, adding, that the neglect of this duty would call down the righteous judgment of the Almighty. That this is the correct sense of the word here used, is confirmed by reference to a passage where eternal punishment is clearly spoken of. At 2 Pet. ii. 3, the Apostle, speaking of teachers of false doc-

trines, who denied our Saviour, adds, "whose judgment now of a long time lingereth not, and their damnation slumbereth not." Now in this passage we fortunately meet with both the words judgment and damnation, and in the Greek we find very different words used to express them, the former word being expressed by the word *κριμα*, *krima*, of which I have been treating, whereas the damnation, or eternal punishment to follow the judgment and condemnation, is represented by a very different word, the word *απωλεια*, *apoleia* (destruction), from whence is derived the name Apollyon, given Rev. ix. 11, to the angel of the bottomless pit.

We must bear in mind also, that the Sacrament of the Lord's Supper was not solemnised among the early Christians in the same manner as with us, but was administered at the *αγαπη*, *agape*, or love-feasts, in use among the primitive Christians, called by St. Jude 12, in our translation, "feasts of charity," and referred to in Pliny's celebrated Epistle to Trajan, written about the year 112, wherein, speaking of the Christians in Bithynia, of which place he was governor, he says, "that they were wont on a stated day to meet together before it was light, and to sing a hymn to Christ as a God, alternately, and to oblige themselves by a sacrament or oath not to do anything that was ill, after which it was their custom to depart, and to meet again at a common but innocent meal." St. Chrysostom, who

was born at Antioch about the year 344, gives the following account of these feasts, which he derives from the Apostolical practice: he says, "The first Christians had all things in common, as we read in the Acts of the Apostles, but when that equality of possessions ceased (as it did even in the Apostles' time), the love-feast was substituted in the room of it. Upon certain days, after partaking of the Lord's Supper, they met at a common feast, the rich bringing provisions, and the poor, who had nothing, being invited." These feasts were always attended with receiving the Holy Sacrament; but a difference of opinion exists as to the time of receiving, whether before or after the feast, and probably the practice varied at different places. During the first three centuries these feasts were held in the churches, or in the same building in which the Christians assembled for divine worship. In process of time they were much abused, and the abuses committed at them became so notorious, that the holding of them (in churches at least) was solemnly condemned at the Council of Carthage in the year 307, and again at the Council of Laodicea, in the year 364. In imitation of these "Love-feasts" our "wakes" were instituted. They were established in England by Pope Gregory the Great, who was elected Pope in 590, and died 604. In an epistle to Melitus, the British abbot, he gave instructions to be delivered to Austin, whom he sent to Britain to convert the

Saxons ; and in these instructions, he directs that the solemn anniversary of dedication should be celebrated in those churches which were made out of heathen temples, with religious feasts kept in sheds or arbories, made up with branches, or boughs of trees round the church ; and in the laws of Edward the Confessor, peace and protection are given to all parishes during the solemnity of the day of dedication, and the same privilege to all who were going or returning from such solemnity. In the Saxon times, the Church method of reckoning the day was from sunset to sunset, so that Sunday commenced from the sunset of Saturday, and any festival or fast-day commenced from the sunset of the preceding day. The evening, therefore, was the commencement of the sacred day, when the people were accustomed to repair to the church and join in the religious exercises. We preserve evidence of this mode of reckoning time, in our words *se'nnight*, the seventh night—*twelfth night*—and *fortnight*, the fourteenth night.

The *wake* (or customary festival of the dedication of churches) signified therefore the same as *vigil* or *eve*. Dugdale, in his 'Antiquities of Warwickshire,' quoting an old manuscript legend, says, "And ye shall understand and know how the evyns were first found in old time. In the beginning of holi chirche it was so, that the pepull came to the chirche with candellys brennynge, and would wake

and coome with light towards night to the chirche in their devotions ;” and after enumerating the bad practices that ensued among the people in consequence, he adds, “ wherefore holy faders ordained the pepull to leve that waking and to fast the evyn. But it is called *vigilia*, that is, *waking*, in English, and it is called the *evyn*, for at evyn they were wont to come to chirche.” In a council held at Oxford, anno 1222, it was ordained that among other festivals should be observed the day of dedication of every church within the proper parish, and in a synod under Archbishop Islip (who was promoted to the see of Canterbury, 1349), the dedication feast is mentioned with particular respect. This solemnity was at first celebrated on the very day of dedication as it annually returned, but the bishops sometimes changed the day to some other day, and especially to Sunday, whereon the people could best attend the devotions and rites intended in the ceremony, and at last this convenience of Sunday above the week days was the reason of attempting an universal change ; and Henry VIII., in 1536, ordered that the dedication of churches should in all places be celebrated on the first Sunday of the month of October, but the order was not strictly enforced nor obeyed. It is said, however, that there were two festivals observed in all parishes, the dedication day and the festival of the patron saint, and that the order in convocation of Henry

VIII. not only changed the day of celebration of the feast of dedication, but attempted to abolish also the festival of the saint, but this being the favourite festival of the people, they gradually ceased to attend the festival of dedication, which has now been entirely discontinued, whilst the saint's day festival still subsists in the altered form of the country wake, whilst the wakes were converted into fasts, preserving the name of *vigils* or *eves*.

The *wake* or feast of dedication, however, continued to prevail for many years, until the Puritans began to exclaim against them as a remnant of popery, and at the summer assizes held at Exeter in 1627 the judges made an order for the suppression of all wakes in the county of Devon, and a like order was made in 1631 for the county of Somerset by Judge Richardson; but on Bishop Laud's complaint of this innovating humour, the king commanded the last order to be revoked, which Judge Richardson refusing to do, an account was required from the Bishop of Bath and Wells how the said feast days, church ales, wakes, and revels were for the most part celebrated and observed in his diocese. On receipt of these instructions the Bishop advised with seventy-two of the most orthodox of his clergy, who certified under their hands that on these feast-days (which generally fell on a Sunday) the service was more solemnly performed and the church much better frequented, both in the fore-

noon and afternoon, than on any other Sunday in the year ; that the people very much desired the continuance of them ; that the ministers did in most places do the like for these reasons, viz., for preserving the memorial of the dedication of their several churches, &c. &c. On the return of this certificate, Judge Richardson was again cited to the council-table, and peremptorily commanded to reverse the former order. In Holland the dedication of a church is called *kerk misse*, that is, *church mass*, or the solemn service on the day of the church's consecration. Their fairs also are called by the same name, *kerk masses*, clearly indicating that the latter arose out of the former.

The case was the same in England—the resort of the people to the churches to celebrate these wakes was the origin of our *fairs* (so called from the Latin word *feria*, a holiday), which were generally held in the churchyard, or even in the church, on the same day as the wake, until the indecency and scandal occasioned thereby were so great as to require reformation. In the year 1230 the archdeacons within the diocese of Lincoln were directed to inquire into and regulate this abuse ; and Henry III., by express mandate, prohibited the keeping of Northampton fair in the church or churchyard of All Saints in that town, and the Bishop of Lincoln (Robert Grossthead), following the king's example, sent positive instructions through his whole diocese

prohibiting all fairs to be kept in such sacred places. A little later, in 1285, we find that a general Act of Parliament was passed, "forbidding fairs or markets to be held in churchyards;" and again in 1448 another statute was passed "that all fairs or markets on Ascension Day, Corpus Christi Day, Whitsunday, Trinity Sunday, or any other Sunday (except the four Sundays in harvest), the Assumption of Our Lady, All Saints, and Good Friday, should cease to exhibit all goods or merchandise, necessary victual only excepted." Notwithstanding these mandates and statutes the practice long prevailed, for in a comment on the Ten Commandments, by way of dialogue between Dives and Pauper, printed at London in the year 1493, we find the following:—

- " *Dives.* What sayest thou of them that hold
 Markets and feirs in holy church
 And in sanctuary?
" *Pauper.* Both the byer, and the seller, and
 Men of holy church, that
 Maintain them, or suffer them, when
 They might let it—be accursed."

CHAPTER VII.

THE CONSIDERATION OF WORDS IN DAILY USE WITH US.

THE subject of the last two chapters—the interchange of letters in languages—might be continued almost to an unlimited extent. I do not, however, propose to weary the reader, and pursue the subject further, but will consider some words, the origin of which is not duly regarded by us, although the words themselves are in general use.

How frequently, for instance, do we use the word *purlieu*, without at all discovering its original meaning. In Manwood's 'Forest Laws,' ch. xx., a *purlieu* is described to be "a certain territory of ground adjoining unto a forest, meered and bounded with unmoveable marks, meers, and boundaries, known by matter of record only, which territory of ground was also once forest, and afterwards disafforested again by the perambulators made for the severing of the new forests from the old." From this description we obtain a clue to the derivation of the word from the French words *pur* and *lieu* (a free place), being those lands which were once subject to the rigour of the forest laws, but, being taken from the forest, became pure or free from those laws. Manwood tells us that Henry II., not contented

with the forests as they existed at the time of his succeeding to the throne in 1154, enlarged them by taking in the lands adjoining, which example was followed by his son Richard I., and afterwards by King John; so that "the forrests in every place were so much enlarged, that the greatest part of this realm was forrest, to the great grief and sorrow of all the best sort of the inhabitants of this land." The barons, in consequence, petitioned King John to disafforest the lands so added to the ancient forests, and these lands so disafforested were those that became *purlieus*.

Again, the word *pulpit*, when duly considered, carries our thoughts back to the Roman theatre, in which the higher part of the stage, where the actors recited and performed their parts, was called *pulpitum*, as distinguished from the lower part, *orchestrum*, where they danced.

The word *chapel* is, by Littleton, in his Latin Dictionary, derived from *capella* (a goat), because formerly the tabernacle was covered with the skins of goats, a derivation which seems to me preferable to that of Sir Henry Spelman, who imagined that it came from *capsa* (a chest), in which the relics of martyrs were preserved.

The word *gazette* is of daily use amongst us, and we rest satisfied with the knowledge that it means a newspaper, without inquiring how it happened to acquire that name. The *gazetta*, the origin of

gazette, was a Venetian coin of the value of a half-penny, but now no longer current. The war which the Republic of Venice waged against the Turks in Dalmatia in 1563 gave rise to the custom of communicating military news in written sheets, which were read in a particular place to those who were desirous to hear them, and who paid for this privilege a *gazetta*, a name which by degrees was transferred to the paper itself in Italy and France, and passed over into England.

The first 'Court Gazette' in England was published in 1665 at Oxford whilst the Court resided there, on account of the plague in London; but on the removal of the Court to London, the title was changed to the 'London Gazette.' Before the introduction of printed newspapers in England, great families, however, had a sort of gazetteer in London, who transmitted to them the news of the day in written letters, and the word was in use early in the reign of King James I., as appears from John Donne's verses upon T. Coryat's Crudities, published in 1661—

“ As deep a Statesman as a *Gazeteer*.”

In using the word *artillery* we have a clear knowledge of the meaning the word is now intended to convey, but we do not see its derivation; and indeed our etymologists have so differed about its origin, that I proceed with great diffidence to trace it.

The earliest record of the word that I have met with is in Sir Henry Spelman, *voce* ‘Bombard,’ where, quoting the tables of the civil and military expenses of Edward III. in 1344, he mentions—

Mariners	..	..	..	..	..	..	..	60
Armourers	..	..	..	..	..	..	..	7
Artillers	..	..	..	..	..	..	..	6
Gunners	..	..	..	..	..	..	..	6

Now, it seems clear that *artillers*, being named as distinct from gunners, they did not at this time belong to the latter class of warriors, and I think that, as we proceed, we shall see that they were then simply archers. It is said in Stowe’s ‘London’ “that in the 13th year of the reign of Henry VII., 1496, all the gardens which had continued, time out of mind, without Moorgate, to wit, about and beyond the lordship of Fensbury (Finsbury) were destroyed, and of them was made a plain field for archers to shoot in. The land was enclosed, and called the *Artillery Ground*.”

In 1541 a statute was passed, intitled “A Bill for the maintaining of *Artillery*, and the debarring of unlawful games.” This statute was passed on the petition of the bowyers, fletchers (arrow-makers), stringers, and arrow-head makers, who complained “that divers subtil, inventative, and crafty persons, daily find many new and crafty games, as loggetting in the fields, slidethrift, otherwise called shovegroat, by reason whereof archery was sore decayed, and

like to be more minished, and divers bowyers and fletchers, for lack of work, gone to Scotland, and other places." The statute enacts, that every man, under sixty years of age, shall have bows and arrows continually in his house, and instruct his children to shoot; and enacts, that *butts* be made in every city and town, and that the inhabitants shall exercise themselves with long bows in shooting at the same. The statute then prohibits any artificer or servant from playing the games of bowling, coyting, cloysh-cayls, half-bowl tennis, dicing-table, or cards, except at Christmas, in their master's houses or presence, but enables the master to license his servants to play at cards, dice, or tables, with their master, or with any other gentleman repairing to their master.

It then repeals all other statutes made for the restraint of unlawful games, or for the maintenance of *artillery*. We find that in the same session another Act was passed "concerning crosbowes and handguns," which recites former statutes relating to these weapons, and adds, "that, since the passing of them, divers malicious and evil-disposed persons have wilfully and shamefully perpetrated and done divers detestable and shameful murders, robberies, felonies, riots and routs with crosbowes, little short handguns, and little haquebuts, and that divers gentlemen, yeomen, and serving men, have laid aside the good and laudable exercise of the longbow, and that the said evil-disposed persons have used,

and do daily use, to ride and go on the King's highway, and elsewhere, having with them crossbowes and little handguns, ready furnished with quarrells, gunpowder, fire. and touch." The statute then prohibits all persons, except such as had a hundred a year in land, annuities, or offices, from using or keeping in their houses or elsewhere any "cross-bowe, handgun, haquebut, or demyhake;" and, after regulating the length of the stock and gun, authorises the use of these weapons in time of war, and also, by way of practice, against butts or banks, whereby to be better able to assist in the defence of the realm, in case of need. Persons inhabiting within five miles of the coasts, or within twelve miles of the borders of Scotland, and the inhabitants of the Isles of Wight, Man, Jersey, Guernsey, and Anglesea, were exempted from the operation of the Act, and allowed to use handguns, haquebuts, and demihakes, "so that it be at no manner of deere, hearne, shovelard, fezant, partridge, wild swan, or wild elke."

There is no doubt but that this statute being in the same year as the one before mentioned, "for maintaining of artillery and the debarring of unlawful games," was passed at the instigation of the bowyers and fletchers, and to enforce the continuance of the use of the longbow; and it is clear from these statutes that, down to this period, 1541, the word *artillery* was applied to the longbow, and not to the crossbow or handgun.

Notwithstanding these statutes, the longbow continued to give way to other weapons, and these worthy bowyers, fletchers, stringers, and arrowhead-makers, continued to "minish," for, about the year 1570, they petitioned Queen Elizabeth concerning their decayed condition, by reason of the discontinuance of the use of archery, and toleration of unlawful games and exercises; and the Queen, in consequence, appointed commissioners in each county for the reformation of unlawful games, and for the maintenance and exercise of shooting, and in the following year a statute was passed directing the importation of bow-staves. We also find that in September, 1583, a general meeting of 3000 London archers was held in Smithfield, where, having performed their several evolutions, they shot at the Target for Glory; and we find that Charles I., as late as 1633, issued a commission "to prevent the inclosure of the fields near London, so as to interrupt the necessary and profitable exercise of shooting."

Fairfax, in his translation of Tasso's "Godfrey of Boulogne, or the Recovery of Jerusalem," which was published in 1600 (book xvii. section 49), uses the word *artillery* to denote archery in the following passage:—

"While thus the Princesse said, his hungrie eine
Adrastus fed on her sweet beauties light.
The Gods forbid (quoth he) one shaft of thine
Should be discharg'd 'gainst that discourteous knight;
His heart unworthy is (shootresse divine)
Of thine '*artillerie*' to feel the might."

The present Authorised Version of the Bible was published in 1611, and at that period it would seem that the word *artillerie* was considered the proper word to designate bows and arrows, for at 1 Sam. ch. xx. ver. 40, it is said, "And Jonathan gave his *artillery* unto his lad, and said unto him, Go carry them to the city"—the word referring to the bow and arrows which Jonathan had just before been using. In Cotgrave's French and English Dictionary, published as late as 1650, we find the words *artillier*, a bowyer, and *artilier du Roy*, the King's bowman. I think, therefore, we may assume that, down to this latter date, the word denoted *archery*, and was acquired by us from France, and that it is only of comparatively late years that it has been applied to cannon and great ordnance. As to the derivation of the French word, from which our word appears to be undoubtedly derived, after premising that Johnson says "the word *artillery* is always used of missive weapons," I would suggest the possibility of the word being a compound of the Latin word *aer* (air), and *telum* (a weapon). The word in our language which most nearly approaches it is *artery*, used to denote the vessels which convey the blood from the heart to all parts of the body, but to which our ancestors gave the name of *arteries*, because, finding them always empty after death, they supposed them to be air-vessels.

Attainted, from the Latin word *attinctus* (*stained*),

means one found guilty, and whose character is thus tainted. Persons attainted or found guilty of high treason forfeited their estates to the crown: the word *forfeit*, being derived from the French word *forfait*, wickedness, signified that by reason of guilt the estates of such persons reverted to the crown, the condition of good behaviour annexed to the grant of the estates, either directly or impliedly, having been broken. The same consequence followed a crime against the king under the Jewish dispensation, as we learn from the narrative of Ahab and Naboth. The charge against Naboth was, not that he blasphemed God only, but that he "blasphemed God and the king," and witnesses having been found to establish both charges, Naboth was stoned to death for blaspheming God and for blaspheming the king—the vineyard was *forfeited* to Ahab. If the charge had been blasphemy against the Almighty alone, the consequence of forfeiture of the vineyard would not have occurred, but Naboth would have been put to death and his vineyard would have descended to his heir; for we learn by the 24th chap. of Leviticus, v. 16, that death, not forfeiture, was the punishment of blaspheming the name of the Lord. Among the Romans there existed a practice of expunging a person's name from the public list of accused, hung up in the treasury, which was termed *abolitio*, derived from the two words *ab* (from) and *oleo* (to smell), that is, to do

away with the taint. The act of abolition cleared the stain from the character of the accused, and hence we get our word *abolish*, to annul or put an end to.

The common use of our words *abbot* and *abbey* leads us to fancy them native words, whereas they, as well as the French word *abbé*, spring from a much earlier source, having their origin in the Hebrew word *ab*, signifying a father, the root of the name Abraham, “for a father of many nations have I made thee.”

From *ab* the Syrians formed *abba*, used by St. Mark, ch. xiv., and by St. Paul in his epistle to the Romans, ch. viii. The Greeks retained the word in their *αββας*, *abbas*, and the Romans in *abbas*, and we have continued it in our word *abbot*, anciently written “*abbat*,” to denote the father or head of a monastery. The application of the name to persons presiding over monasteries was resisted by St. Jerome as an infringement of the Divine command to “call no man Father upon earth.” As the abbot was the head, so were the friars the brethren of the establishment, in the same way as the master and brethren of an hospital with us constitute the members of such a foundation; the word *friar* being a corruption of the French word “*frère*,” derived from the Latin *frater*, a brother. Innumerable instances might be found of the word “*frère*” being used by our early writers; but one, and that a short

one, shall suffice from Chaucer, 'The Prologue,' v. 208:—

“ A frere there was, a wanton and a mery.”

In our word *freemason*, descriptive of the brethren belonging to the fraternity of masons, we preserve the original word, the prefix *free* referring not to the immunities of that body, but to their brotherhood, the word *freemason* being a corruption of the French *frère* (a brother), and *maçon* (a mason). We find that in monastic times many charitable establishments called *bedehouses* existed, and which, though not now so called, except in a few instances, are to be distinctly traced. At Stamford there is still a *bedehouse*, founded in 1493 by William Brown, and the statistical account of Scotland, describing the parish of Ruthven in Banffshire, says, “ There is a *bedehouse* still in being, though in bad repair, and six *bedesmen* in the establishment, but none of them live in the house. Again we trace the word in the college of Vicars Choral belonging to York Cathedral, called *the Bedern*. The word is derived from the Saxon word *bidden* or *beden* (to pray), from whence came *bedesman* or *beedman*, signifying one who prayed for another, the inhabitants of these almshouses praying for the souls of the founders or benefactors of them. The word *bedesman* was a common conclusion to letters in the time of Henry VIII., in the same way as a peti-

tioner to the crown now concludes with the words “and your petitioner will for ever pray.” Sir Thomas More, in his letters to Cardinal Wolsey, concludes them with the words, “Your humble orator and most bounden *beedman* Thomas More;” and Margaret Bryan, the governess of Lady Elizabeth, in writing to Lord Cromwell, signs herself “your daily bedewoman;” and Shakspeare, in ‘The Two Gentlemen of Verona,’ Act i. Scene 1, uses the word and explains its meaning when Proteus says—

“Commend thy grievance to my holy prayers,
For I will be thy ‘*beadsman*,’ Valentine.”

To which Valentine replies—

“And on a love-book pray for my success.”

Sir Henry Lee, champion to Queen Elizabeth in the year 1590, when old age and infirmities had come upon him, gave a masque at his seat at Quarendon in Bucks on his retirement from the office of champion, on which occasion a copy of verses alluding to his retirement was read before her Majesty, concluding with these words—

“Goddess, vouchsafe this aged man his right
To be your *beadsman* now, that was your knight.”

To *bid beads* was to say prayers, and before the invention of printing, when poor persons could not defray the expenses of a manuscript book, small balls of glass strung upon a thread were invented (and are still used by the Romanists) to assist their

memories in counting their prayers, and hence the word, which primarily denoted the prayer itself, afterwards signified the instrument used to assist the memory of the person praying. These beads, professedly hallowed by the Pope's consecration, were in former days imported into England, but such importation was prohibited by statute in the year 1570. Gower, our old English writer, uses the words *bid thy bede* in the following passage :—

“Beware, therefore, and bid thy bede,
And do nothing in holy church
But that thou might by reason worthe.”

With us, to this day, the prayer before the sermon is still known by the name of the *bidding prayer*, and still we say to *bid* or *forbid* the banns.

Our word *beadle* is also of the same origin, such person having originally been the officer of the forest, who *bid* or summoned the people to attend the Court of the Forest ; and in after times, the officer who summoned the clergy and church officers to visitations ; and in later times, the officer of any Court whose duty it was to summon the people. The passage in our Bible, Dan. iii. 3 and 4 :—
“And they stood before the image that Nebuchadnezzar had set up, then an herald cried aloud, &c.” is, in one of the editions of the Bible published in 1551, thus rendered :—“Now when they stood before the image which Nebuchadnezzar set up, the *Beadle* cried out with all his might, &c.” In early

times the tenants of many manors were bound by the customs of the manors to perform at the will or *bidding* of the Lords certain days' work, in order to gather in the Lord's harvest ; these days were called *bidden days*, or *bindays*, and the work performed was called *Bederepe*, from the Saxon *bidden*, to *bid*, and *repe*, to reap corn. The tenants who performed this service for the Lord of the manor, besides their ordinary daily meals, were rewarded with a more substantial entertainment at the end of the harvest, and this is the origin of our harvest home supper. In the customs of the manor of Cheltenham *beadrepe money* is mentioned, which I conceive was a money payment in substitution for the feast, or in lieu of the daily meals. These *bidden days*, or rather the work performed on them, were afterwards rendered in Latin *precaria*, from the Latin word *preco*, to pray or bid, and as the days were selected at the will of the Lord, and therefore uncertain, *precarious* came to have that signification. Our word *to bid* comes from the same source, and in its early use had the sense of praying, which it has not entirely lost with us. Thus in the 2nd Epistle of St. John, v. 10 : "If there come any unto you, and bring not this doctrine, receive him not into your houses, neither *bid* him God speed," and again, Acts xviii. 20, 21 : "When they desired him to tarry longer with them, he consented not, but *bade* them farewell." The words so used were in fact a prayer commending the

parties to the Divine care, and were equivalent to the French *à Dieu*, the Spanish *a Dios*, and the Italian *Addio*, the parting benediction, committing a friend to the care of the Almighty. The foregoing expression “bade them farewell” is pure Saxon, for this word *fare* is also a Saxon word, signifying *to go, to travel, to pass*, and is very commonly used in early English. Hence we have the phrases a *thoroughfare*, a *wayfaring*, and a *seafaring* man; so the price paid for travelling by land or water is called a *fare*; a *ferry* is a passage by water; and a *ford* is that part of a river which is passed or *fared* on foot. The Vicar preaches his *farewell* sermon, and in return his auditors, anxious for his future happiness, express their wishes for his *welfare*. In the neighbourhood of London we find this word in use as descriptive of the passage, in the spring, of the young eels up the river Thames. This takes place from the neighbourhood of Blackfriars bridge to Chertsey in immense quantities, and this passage is called the *eelfare*. Rudder, in his history of Gloucestershire, treating of the parish of St. Briavels, says, “There is a great plenty of *elvers* taken in it (the river Wye) by means of hair sieves, every spring;” and Collinson, in his history of Somersetshire, treating of the parish of Keynsham, says, “The tide from Bristol comes up the Avon to this parish, and in the spring sometimes brings up large quantities of that small fish, called *elvers*, which are

noted by Camden as a curiosity, but now reckoned common. It is evident, I think, that the word *elvers* used to denote the young eels, is simply the corruption of the beforementioned word *eelfare*. We may here mention that the parish of Keynsham before referred to, is celebrated for that well known fossil shell, the Ammonite, which is found in immense quantities in the quarries in the parish, varying in size from a quarter of an inch to upwards of two feet in diameter. This shell is the *Hammonis Cornu* of Pliny, still called by us the *Cornua Ammonis*, and by the French *Cornes d'Ammon*, which name it received from its resemblance to the horns with which the head of Jupiter Ammon was sculptured. Pliny, in his 31st book, ch. 7, tells us that the word *Ammonia* comes from the Greek word *αμμος*; *amos* (sand), ammonia being a salt found below the sand in Cyrenaica in Africa. The Greeks and Romans became acquainted with the worship of Jupiter Ammon through the Cyrenians, and so in heathen mythology the addition of *Ammon* was given to Jupiter in allusion to the sandy desert of Sahara, where a temple to Jupiter was built. But to return from our digression: *eels* are not the only fish which at certain seasons ascend the rivers, for we know that the *salmon* quits the sea at certain seasons for the purpose of depositing its spawn in security, and for this purpose ascends rivers for hundreds of miles, forcing its way against the most rapid currents, and

leaping with amazing agility over cataracts or impediments eight or even ten feet in height. It is from this habit, indeed, that it derives its name from the Latin word *salio*, to leap. The manner of leaping is effected by the fish bending its tail towards its mouth, and then suddenly, like a bow let loose, forcing itself from this circular form, it springs with great force from the bottom to the top of the rock, or other obstacle impeding its progress. In this manner the salmon finds its way up the whole course of the Rhine as far as Basle, and somewhat higher, but here the falls of Schaffhausen oppose a formidable barrier to its advance, and stop its further progress, and this fish is consequently not found in Lake Constance. The word *progress*, just made use of, as well as *digress*, *egress*, *regress*, and *transgress* are compounds of the old English word for steps, or a flight of stairs, *grees* being derived from the Latin word *gressus* (a step). We meet with this old word in the ‘Itinerary of William of Wyrcestre,’ who died about 1484. The first *gryse* called a slypp, going to the water, called Avyn water, to wash clothes, and to enter into the vessels and shippes that comen to the bak.” We meet with it also in the ‘Coventry Mysteries’ :—

“ If the fyfteen ‘*grees*’ thou may ascend”—

and again :

“ A Babe of thre yer age so zynge (young)
To come up these ‘*grees*’ so up right.”

Shakspeare also uses the word in 'Timon of Athens,' Act iv. Scene 3:—

“ For every ‘grize’ of fortune is smoothed by that below.”

So again in 'Twelfth Night,' Act iii. Scene 1:—

“ *Viola*.—I pity you.

Olivia.—That's a degree of love.

Viola.—No, not a ‘grize,’ for 't is a vulgar proof
That very oft we pity enemies.”

It is very evident from this last quotation that Shakspeare well knew the derivation of *degree* from *grees*. By *degrees*, is by *steps*; the highest or lowest degree is the highest or lowest step; and to take a *degree* at one of our Universities is to take a *step*. Again, the word *pedigree*, a tabular statement containing the descent of a family step by step, is a compound of this word and the Latin *per*, and means by steps. In Yorkshire and Lancashire, and other northern counties, the word *gradeley* or *greably*, is in common use, and signifies *orderly*, and is apparently derived from the same source, and means step by step, by degrees, orderly. Pennant, in his 'British Zoology,' vol. i. p. 74, quoting Dr. Caius, informs us that the word *greyhound* is from the same source, giving as his reason that it is the first in rank or steps amongst dogs, “quod præcipui gradus sit inter canes.” Richardson very justly terms this derivation fanciful, and states that the word is of unsettled etymology. The word *greyhound* is of

great antiquity with us, for in the 21st Canon of the Laws of Canute, quoted in Manwood's 'Forest Laws,' we find it enacted, "quod nullus mediocris habebit nec custodiet canes quos Angli greyhound appellant," that is, "that no mean man shall have or keep those dogs which the English call greyhounds." We now only know the greyhound as a dog used in coursing the hare, but this use is of comparatively recent date (the first coursing club in England having been established at Swaffham, in Norfolk, only so late as 1776), and the dog we now use under this name has become (by what is termed improving the breed) a totally distinct animal from the greyhound mentioned in our early writers, which was endowed with the faculty of smell, and was the dog used in coursing deer. . It seems to me that this even was not the earliest use to which this hound was applied, but that its primary use was in hunting the badger, the old name for which was *the gray*, and that thus it acquired the name of greyhound. No doubt the badger acquired the name of the gray from its colour, since the phrase "as grey as a badger," has become one of our proverbial expressions. The use of the word *gray*, to denote a badger, has not been discontinued by us for any great length of time ; for Holland, in his translation of Pliny, book viii. ch. 38, says, "The grays, polcats, or brocks, have a cast by themselves, where they be afraid of hunters : for they

will draw in their breath so hard, that their skin being stretched and puffed up withall, they will avoid the biting of the hound's tooth," and eighty years later we meet with the term in Littleton. In the Latin-English part of his dictionary he renders the word *taxus* into English by the words "a badger, grey, or brock," and in the English-Latin part of it, he renders, a gray, badger, or brock into Latin by the word *taxus*. Why the Romans gave the badger the name of *taxus*, which also with them signified a yew-tree, I have not been able to discover. The yew-tree acquired its name of *taxus* from the Greek *τοξον*, *toxon* (a bow), since in all ages the wood of this tree has been used in the making of bows. The tree was supposed to possess poisonous qualities. Pliny, in his 16th book, ch. 10, says, that "in Arcadia the yew-tree is so venemous, that whosoever take either repose or repast under it are sure to die presently. And hereupon it cometh that those poysons wherewith arrow-heads be envenomed after some were called in times past *Taxica*, which we now name *Toxica*." Intoxicate, derived from this word, seems therefore in its literal sense to be, to deprive a person of reason by means of poison; and hence came to signify to take away the senses by drink. The word *yew* was anciently with us spelt *yugh* and *eugh*, and is probably an old British word. That our present mode of spelling the word is not the original one, may be collected

from the name of the parish of *Ewhurst*, near Basingstoke, on the summit of a hill, in which parish are some yew-trees of great antiquity, from which, or their predecessors no doubt, the parish took its name of Ewhurst, meaning the yew wood ; and the same occurs again in Wiltshire, in the parish of Colerne, in which parish there is a hamlet called *Ewridge*, no doubt signifying the ridge of *yew trees*.

CHAPTER VIII.

OF WORDS DERIVED FROM THE GREEK LANGUAGE.

IN many instances we find words purely Greek in common use amongst us. *Cholera* is simply the Greek word for *disease*, and the parent of our word *choler*. *Mustache* is the Greek word for the upper lip, *μυσταξ*, *mustax*. *Horizon* is the Greek *οριζων*, *orizon*, signifying bounding or terminating the sight. *Lichen* is the Greek word for tree-moss. *Cataract* is Greek for rushing down, and in that language signified not only a waterfall, but was the name given to a sea-bird from its rushing down upon its prey. Pliny (book x. ch. 43) describes this bird in such a manner, as to leave no doubt but that it was the Solan goose. Our word *catarrh*, a defluxion, is from the same source. *Paradox* is pure Greek, for anything contrary to received opinion; and *paralysis* is Greek for loosening of the nerves. Our word *garret* is by our etymologists derived from the French *garite*, the tower of a citadel; but it seems to me to be the corruption of the Greek *καρα*, *kara*, the head or top of anything. *Canopy* is the corruption of the Greek *κωνωπειον*, *konopion*, from *κωνωψ*, *konops*, a gnat or mosquito, *konopeion* with the Greeks signifying a tester of a bed for keeping away gnats. We meet with this word

in the 10th ch. of Judith, 21, where the passage is in our versions rendered, "Now Holofernes rested upon his bed under a canopy"—the word passed into the Latin language uncorrupted. Horace uses it in his 9th Epode, v. 16,—

" Interque Signa turpe militaria
Sol aspicit conopeum ;"

and the sun beheld an infamous *canopy* spread in the midst of our military standards. The Romans borrowed these tents from the Egyptians, where they were used by the ladies to guard them from the mosquitos which infested the Nile. We have corrupted the word into *canopy*, and have extended its meaning from the covering of a bed to any shade or covering, and even to denote the spangled heavens. The Romans also gave the name of *Papilio* to a military tent ; and for the same reason, for *papilio*, with them in its primary sense, signified a *fire-fly*. This Latin word for a tent, the French corrupted into their word *Pavillon*, from whence we get our word *Pavilion*. But to return to words in use with us of Greek origin. Our word *sere* is direct from the Greek *ξηρος*, *seros*, dry ; and *sincere* is, I imagine, pure Greek, from *συν*, *sun*, with, and *κῆρ*, *ker*, the heart, the parent of the Latin word for the heart, *cor*, and the root of the words *core* and *cordial*. Many of our etymologists, however, derive the word *sincere* from the Latin, *sine cerâ*, without wax, applied to honey separated from the wax, and

thus free from impurity ; but this derivation appears to me far-fetched. Again, we have *lamp*, from λαμπω, *lampo*, to shine. *Ecstasy*, from εκ, *ek*, out of, and ισταω, *istao*, to stand or place, and signifies therefore that state of the mind in which it is for a time placed, or carried, as it were out of, or beyond itself. Our verb, *to pine*, is from the Greek πεινα, *peina*, hunger ; and *pirate* from πειρατης, *peirates*, a sea rover, from πειραω, *peirao*, to rove. Energy is from the Greek words εν, *en*, in, and εργον, *ergon*, work ; and energetic therefore signifies one who is heartily engaged in his work. From the same Greek word for work, and λειτος, *leitōs*, public, we get our word *liturgy*, meaning public service.

In the primitive days, Divine service was exceedingly simple, but by degrees a number of external ceremonies and extra prayers were added, until at length it was found necessary to reduce the service into writing, and regulate the manner of performing it, and this was what was called a liturgy. The Liturgy of the Church of England was composed in the year 1547, and slightly revised and established by Parliament in 1551 ; it was abolished in 1553 by Queen Mary, but restored in 1558 by Queen Elizabeth, and revised in the following year. In 1602, a few alterations were made in it, and in the office for private baptism, the words “lawful minister” introduced, to prevent midwives and laymen from baptizing, and in 1661 the liturgy was brought

to its present state, and established by Act of Parliament. The original Greek word, however, was used in civil affairs, and at Athens the *leitourgi*, *leitourgi*, were wealthy citizens, who were compelled by the laws of the State to undertake expensive offices at their own cost. In the 6th verse of the 13th chap. of Romans, the word is used to denote the rulers of the people. From the same Greek word for *work* and *χεῖρ*, *cheir* (the hand), we framed our word *chirurgion* (now corrupted into *surgeon*), signifying a medical practitioner, working with his hands, and dealing with outward cases, being prohibited from administering medicines internally. Surgery was originally practised in London by the Company of the Barbers, and we find Thomas Colard, Citizen and Barber, in the year 1467, bequeathing "his book of Fysyk and Surgery, called 'Rosse and Constantine,' to the Hall of Barbers to be laid in the Library." Another society, however, existed afterwards, who also practised surgery.

In 1540 these two companies were united by an Act of Parliament, which provided that no barber should practise surgery, letting of blood, or anything relating thereto, except drawing of teeth, and that no surgeon should exercise the craft of barbering, which is described as "washing and shaving, and other feats thereto belonging." *Physician* is also of Greek origin, from *φύσις*, *phusis* (nature), and from originally signifying a natural philosopher,

has become descriptive of one skilled in the art of healing natural diseases. We still retain the original meaning of the word in the adjective *physical*. Apothecary, also, is of Greek origin, from the Greek preposition *απο*, *apo*, and *θηκη*, *thece* (a place); and the Greek word *αποθηκη*, *apothece*, signified nothing more than a store or warehouse. In the New Testament the word is frequently used to signify a barn or store-house for corn, one instance of which, in St. Matthew xiii. 30, will suffice:—"Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn," the Greek word for barn being *apothece*. From this Greek word the Romans framed their word for a shop or warehouse, *apotheca*. In early times in England, spices, sugar-plums, and medical drugs were sold at the same shop by the grocers. Stowe tells us that the Company of the Apothecaries divided themselves from the ancient Society of Grocers; and in 1540 we find a statute passed relating to apothecary drugs, and directing that four physicians should be annually chosen in London to inspect these drugs. It seems probable that when the apothecaries separated from the grocers, they adopted the name of *apotheca* for the shop where these drugs were sold, and thus acquired the name of apothecaries; their connexion with the grocers seems, however, to have continued for many years after. Holland, in his translation of Pliny, book

xix., ch. 4, treats grocers and apothecaries as identical, and speaking of the advantages of having gardens and herbs, he says, "The masters and mistresses thereof were not wont to run in the merchants' books for spicery, but changed the grocer or apothecaries' shop for the garden."

The word *engrave* is from the Greek *εν*, *en* (in), and *γραφω*, *grapho* (to write). *Telegraph* is from the same word, compounded with *τηλε*, *tele* (far). This word, used by our ancestors to denote an instrument that answered the end of writing, by conveying intelligence to a distance by means of signals, was, in later times, nearly superseded by the more general use of the word *Semaphore*, derived from the Greek *σημα*, *sema* (a sign), and *φερω*, *phero* (to bear), a much more appropriate word, since intelligence was then communicated not by writing, but by signs. The practice of communicating news by signs is of the greatest antiquity and universality. The Prophet Jeremiah, ch. vi. v. 1, alludes to it when he directs the children "to set up a sign of fire in Bethhaccerem;" and the other prophets often speak of these signals, which were set up on the heights to give notice to distant people of the approach of an enemy. The same practice prevailed in England from the earliest times. Pennant, in his journey from Chester to London, describing Hadley Church, on the edge of Enfield Chase, says, "On the top of the steeple there re-

mains an iron pitch-pot, designed as a beacon, occasionally to be fired to alarm the country in case of invasion. It takes its name from the Saxon *becman*, to call by signs, from whence we get our word *beckon*." He adds, that before the time of Edward III. the signals were given by firing stacks of wood ; but in the 11th year of his reign (1338) it was first ordered that this species of alarm should be made with pitch-pots, placed on standards, or on elevated buildings within due distance of one another. In our days, however, when the use of signals to communicate intelligence has given way to writing, by means of electric wires, the old word *telegraph* (now appropriate to this method of communication) has revived, but it seems problematical whether it will long retain its place with the multitude, since men are beginning to substitute for it the word *wire*, and it is no uncommon language now for a man to say, "He has *wired* to Liverpool," &c.

The word *sack*, from the Greek *σακκος*, *saccos*, passed into the Latin language. Martial speaks of *saccus nivarius* (a snow-bag to cool wine with), and from the Latin this word has descended to us. *Sarcasm* is from the Greek *σαρκασμος* *sarkasmos*—from *σαρκαζω*, *sarkazo* (to tear off the flesh), and signifies, in a metaphorical sense, a bitter taunt, lacerating to the quick. From the same Greek word signifying *flesh*, *σαρξ*, *sarx*, and *φάγω*, *phago*

(to eat), the Greeks formed their word *σαρκοφάγος*, *sarcophagos*, literally meaning carnivorous, and it was applied by them as a substantive to denote a stone coffin, from the belief that the stone used in the construction of coffins had the property of consuming the flesh. Pliny, in his 2nd book, ch. 96, says, "About Assos in Troas there grows a stone, wherewith all bodies are consumed, and thereupon *sarcophagus* it is called." In his 36th book, ch. 17, he writes further of this stone, "Near unto Assos, a citie in Troas, there is found in the quarries a certaine stone called Sarcophagus, which runneth in a direct veine, and is apt to be cloven, and so cut out of the rock by flakes; the reason of that name is this, because that within the space of fortie days it is known for certain to consume the bodies of the dead which are bestowed therein, skin, flesh, and bone, all save the teeth."

From the same Greek word *φαγω*, *phago* (to eat), and *ανθρωπος*, *anthropus* (a man), is formed the word *Anthropophagi*, used by Shakspeare in his Tragedy of Othello—

"The cannibals that each other eat,
The anthropophagi, and men whose heads
Do grow beneath their shoulders."

This word is also used by Bishop Taylor and other writers. This barbarous practice has existed in almost all ages of the world. Herodotus, speaking of the Issedonian Scythians, says, that as often as

any one of them loses his father, his relations provide some cattle, which they kill and cut in pieces ; they dismember, also, the body of the deceased, and mixing the whole together, feast upon it. The head alone is preserved ; from this they carefully remove the hair, and cleansing it thoroughly, set it in gold. Speaking of the Massagetæ, he says, that as soon as any one of them becomes infirm through age, his relations put him to death, and then boil the body with the carcase of a sheep, and feast upon it. Speaking of the Padæi of India, he says, if any of them are diseased, his nearest connexions put him to death and eat him. They pay no regard to his assertions that he is not really ill, but without the smallest compunction deprive him of life. The Battas, inhabiting the island of Sumatra, are addicted to the same practice ; and robbers amongst them, if taken in the fact, are publicly executed and eaten forthwith ; and proof the most conclusive has been brought against the New Zealanders, who devour their captives taken in war, in the most open manner. Revolting as this practice is, it becomes most degrading when we consider the meaning of the Greek word *ανθρωπος*, *anthropus* (man), of which the word *anthropophagi* is formed. The word is derived from the Greek words *ανα τρεπειν ωπα*, *anatrepein opa* (looking upwards). Ovid seems to have been well aware of the origin of this word, for, in the first book of his *Metamorphoses*, he distinctly

speaks of this characteristic of man, in the lines rendered into English—

“ Whilst other creatures towards the earth look down,
He gave to man a front sublime, and raised
His nobler view to ken the starry heaven.”

So Cicero, in his second book of the ‘Nature of the Gods,’ says: “God raised men aloft from the ground, and made them upright, that by viewing the heavens they might receive the knowledge of the Gods. For men are upon the earth not merely as inhabitants, but as spectators of things above them in the heavens, the view of which belongs to no other animals.” And again, in his first book ‘De Legibus,’ ch. 2, he says: “For while Nature has bent down other animals to their pasture, she has raised up the face and form of man alone, and thus excites him to the contemplation of the heavens, as of his native and original habitation.”

The Greeks, while applying to man this generic name, signifying looking upwards, used a word having the reverse signification to describe an old man about to leave the world—their word *γερων*, *geron* (an old man), being derived from the word *γη*, *ge* (the earth), and *ορων*, *oron* (looking on).

“ With downcast looks he views his place of birth,
And bows his bended trunk to mother earth.”

So also the term for an old woman was *γεραια*, *geraia*, by contraction *graia*, from whence we derive

our word *gray*. Our word *humble* has a similar meaning with the Greek word for an old man, being derived from the Latin word *humus* (the ground). An humble man therefore is one whose eyes are directed to the ground.

The word *idea* is transferred into our language from the Greek *ιδεα*, letter for letter, and comes from *ειδω*, *eido* (to see). *Idea* has in our language a different signification, however, from that which it had in the Greek, where it was used to denote aspect or general appearance. In St. Matthew xxviii. 3, the angel rolling back the stone from the sepulchre is described as having “a countenance like lightning,” the word in the Greek for *countenance* being *idea*. From originally meaning the aspect of the human countenance, the word was applied to denote those images which present themselves to the mind, leading to thought, and thus came to signify mental imagination.

Again, our word *dower* is from the Greek *δωσ*, *dos*, from *διδωμι*, *didomi* (to give), and signifies the provision which a husband gives to his wife to be enjoyed after his decease; and when she comes into the possession of this gift by the death of her husband, she is called, from the same Greek word, the *dowager*; but she is also entitled to something more which the law gives her, and this is called her *paraphernalia*, from the Greek *παρα*, *para* (beyond), and *φερνη*, *pherne* (dower), and signifies jewels,

trinkets, and ornaments of the person, to which a wife has a right over and above her *dower*. *Endow*, to provide for the maintenance or sustentation of an almshouse or church, is from the same Greek word above mentioned, signifying *to give*; and so also is *dose*, a portion of medicine given to a patient. *Anecdote*, something not yet given out or published, is from the same word compounded with α , *a* (not), and $\epsilon\kappa$, *ek* (out).

Sir Henry Spelman suggests that the word *pillory* comes from the French *pilleur* (a pilferer), because the punishment by the pillory was inflicted on thieves; and Skinner conceives that the true origin of the word is *pillar*, suggesting that this instrument of punishment was formerly surrounded by pillars. However ingenious these suggestions may be, I cannot think them satisfactory, but that we must look to the Greek for the true derivation of this word: $\piυλωρος$, *puloros*, was with the Greeks a *porter* or *doorkeeper* (as *pilloro* is now with the Spaniards), and no doubt this officer derived his name from his office, having the care of the door, or from the custom still prevalent in our jails of looking through a lattice, before opening the door, to see who sought admittance. The word, being a compound of two Greek words, $\piυλη$, *pule* (a door), and $οραω$, *orao* (to look), signified one who looked after or had the charge of a door, or one who looked through a door. The form of the pillory

with us seems to have varied, but generally to have consisted of a door or wooden frame supported upon a platform, behind which the delinquent was fixed, with his head and arms thrust through three holes cut in the door or frame. This instrument of punishment was known to our Saxon ancestors by the name of the *halsfang*, from *hals*, the neck, and *fang*, to catch, and signified an instrument that caught by the neck: this word *fang* is the origin of our word finger.

The pillory is mentioned in the statute of 51 Hen. III., 1266, where it is rendered into Latin by the word *collistrigium*, from *collum*, the neck, and *stringere*, to stretch; and in a subsequent part of the statute by the word *pillorium*, framed from the French name for this instrument, *pilori*, which I have no doubt they framed from the Greek words above mentioned, signifying looking through a door. In Hawkins's 'Pleas of the Crown' we find that lords of hundreds and manors were bound to maintain a pillory within the limits of their jurisdiction—a charge from which they are now relieved, since the punishment by pillory was abolished by Act of Parliament in the first year of the present Queen's reign. Before taking leave of this word, I will give one instance of the infliction of this punishment. In 1757 John Shebbeare published several letters, addressed to the people of England, attributing the progress of the national ruin to the influence of the

Crown of Hanover on the councils of England. For publishing these letters he was prosecuted and found guilty, and sentenced to stand in the pillory at Charing Cross, and to pay a fine of five pounds. We read in Burrows's Reports that the under-sheriff befriended him in his punishment, and permitted him to stand on the pillory without putting his head and arms through the holes, and allowed him to have a servant in livery in attendance upon him holding an umbrella over his head. For these breaches of duty, and for ridiculing the majesty of the law, the under-sheriff was fined fifty pounds and imprisoned for two months.

I might multiply instances of Greek words in general use with us, but the foregoing shall suffice, as it is time to close this chapter, and with it to bring this little work to a termination.

In conclusion, I have only to beg that the reader will not omit to read the Preface.

VALE.

I N D E X.

ABBÉ.				CAVALIER.			
A							
Abbé	121	Page		Beadle	124	Page	
Abbey	121			Beads	123		
Abbot	121			Beckon	139		
Abolish	121			Bedehouse	122		
Abominable	28			Bederepe	125		
Abricot	77			Bederne	122		
Abstemious	30			Bedesman	122		
Acerbity	85			Bedlam	48		
Acrid	85			Bermondsey	14		
Agapæ	105			Bezant	50		
Agate	42			Bidden days	125		
Alabaster	55			Biscuit	88		
Alescote	71			Bishop	77		
Ambient	35			Blanket	44		
Ambition	35			Boa	42		
Ambrosden	16			Bourse	78		
Ammonite	127			Bradford	17		
Anecdote	144			Bristol	15		
Angeln	13			Bridewell	48		
Angles	13			Burser	78		
Anglesea	14			Burly	66		
Annals	28			Butcher	67		
Anthropophagi	140			Butts	116		
Aperture	83			C			
Apothecary	137			Calico	50		
Apricot	77, 89			Cage	86		
April	82			Calcedony	42		
Appease	85			Calendar	28		
Artery	119			Cambria	12		
Artillery	114			Canal	92		
Assess	24			Canary	91		
Athelney	14			Cancel	100		
Attainted	119			Candle	92		
Attribute	23			Canopy	133		
Auspicious	27			Carraway	46		
Axholm	19			Carriage	92		
B				Cartel	37		
Bailiff	77			Cartoon	37		
Ballium	75			Cataract	133		
Barbary	87			Catarrh	133		
Bardsey	14			Cavalier	74		

CAVALRY.				DOWAGER.			
			Page				Page
Cavalry			74	Concoct			89
Cemetery			96	Confiscate			21
Censor			27	Contribute			22
Censorious			27	Cook			89
Censure			27	Cookery			88
Census			24	Copper			43
Chalybeate			41	Cordial			134
Chamomile			72	Cordwainer			53
Chancel			100	Core			134
Chancellor			100	Corner			86
Channel			92	Corollary			21
Chaos			92	Cotswold			15
Chapel			113	Cricklade			19
Chapman			15	Crime			102
Chapmanslade			16	Crisis			101
Character			37	Criterion			101
Characteristic			37	Critical			101
Charter			37	Critic			101
Cheap			15	Cumberland			12
Cheapside			16	Currants			45
Chepstow			15	Currier			67
Cherry			40	Cyder			69
Chesyl			16	Cymri			12
Chesyl bank			17				
Cheval			74	D			
Chevalier			74				
Chichester			10	Decoct			89
Chippenham			16	Deerhurst			16
Chipping			15	Degree			129
Chipping Ongar			16	Delirious			34
Chiselhurst			16	Den			16
Chiselhampton			16	Denham			16
Chivalry			74	Der			16
Chocolate			41	Derby			16
Cholera			133	Derwent			16
Chopping			15	Digress			128
Chrystal			95	Diocese			33
Church			98	Disburse			80
Cider			69	Discern			102
Clover			59	Discriminate			101
Climate			95	Distribute			23
Climax			95	Discuss			29
Coigne			86	Ditto			88
Columbarium			98	Dose			144
				Dowager			143

DOWER.				HIGHGATE.			
			Page				Page
Dower .. ..	..	..	143	Father .. ..	..	..	62
Dropsy .. ..	..	..	59	Ferry .. ..	..	..	126
Droitwich .. ..	..	..	18	Finger .. ..	..	..	145
Dyspepsia .. ..	..	..	88	Fiscal .. ..	..	..	21
E				Foliage .. ..	..	..	39
Eager .. ..	..	..	84	Foolscap .. ..	..	..	39
Ecclesiastic .. ..	..	..	98	Ford .. ..	..	..	126
Eelfare .. ..	..	..	126	Forfeit .. ..	..	..	120
Egress .. ..	..	..	128	Fortnight .. ..	..	..	107
Ecot .. ..	..	..	72	Freemason .. ..	..	..	122
Ecstasy .. ..	..	..	135	Furmety .. ..	..	..	68
Ella East .. ..	..	..	11	Furnace .. ..	..	..	69
Ella Kirk .. ..	..	..	11	G			
Ella West .. ..	..	..	11	Gait .. ..	..	..	17
Elland .. ..	..	..	12	Gaiters .. ..	..	..	17
Ellerbeck .. ..	..	..	12	Galli .. ..	..	..	8
Ellerburn .. ..	..	..	12	Galvanism .. ..	..	..	45
Ellerby .. ..	..	..	11	Gaol .. ..	..	..	86
Elm .. ..	..	..	87	Garret .. ..	..	..	133
Elver .. ..	..	..	126	Gate .. ..	..	..	17
Ely .. ..	..	..	14	Gazette .. ..	..	..	113
Emaciate .. ..	..	..	84	Genuflection .. ..	..	..	85
Endow .. ..	..	..	144	Gibberish .. ..	..	..	45
Energy .. ..	..	..	135	Gin .. ..	..	..	45
Engrave .. ..	..	..	138	Gradeley .. ..	..	..	129
Ermine .. ..	..	..	45	Gray .. ..	..	..	130, 143
Essex .. ..	..	..	9	Greenwich .. ..	..	..	18
Evolve .. ..	..	..	36	Grees .. ..	..	..	128
Ewhurst .. ..	..	..	132	Greyhound .. ..	..	..	129
Ewridge .. ..	..	..	132	Groat .. ..	..	..	66
Expences .. ..	..	..	31	Grog .. ..	..	..	66
Ey .. ..	..	..	14	Grogram .. ..	..	..	66
F				Guitar .. ..	..	..	83
Fairs .. ..	..	..	110	H			
Fan .. ..	..	..	82	Ham .. ..	..	..	16
Fane .. ..	..	..	82	Hamlet .. ..	..	..	16
Fare .. ..	..	..	126	Hampden .. ..	..	..	16
Farewell .. ..	..	..	126	Hereford .. ..	..	..	17
Farnham .. ..	..	..	16	Herring .. ..	..	..	17
Farrier .. ..	..	..	49	Hertsey .. ..	..	..	14
Farthing .. ..	..	..	65	Hexagon .. ..	..	..	86
Fascinate .. ..	..	..	81	Highgate .. ..	..	..	17

HOLME				OMEN.			
			Page				Page
Holme			19	Lichen			133
Hollands			45	Licorice			59
Horizon			133	Linen			61
Horsham			16	Linseed			61
Humble			143	Linsey Woolsey			61
Hurst			16	Linnet			61
Hurst Courtney ..			16	Liturgy			135
Hurst Monceaux ..			16	Loadstone			52
Hurst Pierpoint ..			16				
Hypocrite			102	M			
I				Macerate			84
Idea			143	Machine			87
Interpreter			35	Madeira			40
Interval			75	Magnet			52
Intoxicate			131	Mansion			74
J				Maraschino			40
Jalap			40	Margate			17
K				Meager			84
Kenelm, St.			12	Meander			52
Kennel			91	Menial			63
Kent			9	Mercia			12
Kerk masses			110	Merino			70
Kerk-misse			110	Middlewick			18
Keynsham			16	Middlesex			9
Kindle			92	Milliner			53
Knee			85	Mimic			29
Knot			42	Missenden			16
Know			85	Molasses			59
Knutsford			17	Morocco			53
L				Moustache			133
Lade			19	Mummery			44
Ladle			19	N			
Lamp			135	Nantwich			18
Lansdowne			10	Neighbour			67
Leather			62	Norfolk			11
Lechlade			19	Northumberland ..			11
Leisure			85	Northwich			18
Lettuce			61	Norwich			11, 18
Libertine			22	O			
License			85	Offenham			12
				Offley			11
				Omen			28

OSWESTRY.				SHEET.			
			Page				Page
Oswestry			12	Province			36
Overture			82	Pulpit			113
Oxford			17	Purlieu			112
P				Purse			80
Pacha			77	Purser			80
Palliate			23	Q			
Pantomime			29	Quinine			60
Paradox			133	Quinsey			62
Paralysis			133	R			
Paraphernalia			143	Raven			80
Parchment			53	Ravenous			81
Partridge			87	Regress			128
Pauper			82	Reimburse			80
Pavilion			134	Resign			22
Pecker			87	Retaliate			32
Peculate			31	Rhubarb			47
Peculiar			32	Ridings			64
Pecuniary			32	Romescot			72
Pedagogue			22	Roodey			15
Pedigree			129	S			
Pensive			31	Sack			139
Pentagon			86	Saffron			61
Pepper			87	Salmon			127
Pheasant			41	Sandgate			17
Physical			136	Sandwich			18
Physician			136	Sarcasm			139
Pillory			144	Sarcophagus			140
Pine			135	Schedule			37
Pirate			135	Scotales			71
Pistol			41	Scotfree			71
Placable			85	Scruple			30
Placid			85	Scum			85
Pleasure			85	Seafaring			126
Ponder			31	Sebastopol			73
Porcelaine			33	Second			29
Porker			34	Sedan			50
Potatoe			77	Semaphore			138
Precarious			125	Se'nnight			107
Precocious			89	Sere			134
Prerogative			20	Sewardstone			10
Pretext			24	Shallot			47
Prevaricate			35	Sheppey			14
Profane			82	Sheet			37
Progress			128				

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